

I-7



Digitized by the Internet Archive
in 2015



WOMEN OF TRAINING SCHOOL, AHMEDNAGAR, ENGAGED IN HOUSEWORK.

See page 356.

In front of door-way two blind women—the one at left knitting a scarf for soldiers and the one at right reading her Bible in Braille.

Life and Light

Vol. L

July-August, 1920

No. 7-8

Hymn

Sung at Opening of New Hospital in Madura

Previously sung at opening of Dr. Kugelberg's hospital, Tirupatue. Found by him in account of opening of a hospital in China. Author unknown.

Accept this building, gracious Lord,
No temple though it be,
We raised it for our suffering kin,
And so, good Lord, for Thee.

Accept our little gift, and give
To all who here may dwell
The will and power to do their work
Or bear their sorrows well.

From Thee all skill and science flow,
All pity, care and love,
All calm and courage, faith and hope,
Oh, pour them from above.

And part them, Lord, to each and all
As each and all shall need,
To rise like incense, each to Thee
In noble thought and deed.

And hasten, Lord, that perfect day
When pain and death shall cease,
And Thy just rule shall fill the earth
With health and light and peace.

Editorials

The fourth decennial International Council of Congregational churches, to be held in Boston in this Tercentenary year, will be a notable gathering. Previous Councils have been held in London, Boston, and Edinburgh. Naturally enough the "Land of the Pilgrims' Pride" and the descendants of the Pilgrims would choose 1920 to welcome honored Congregational guests from all over the world to Boston, and its suburb, Plymouth.

**International
Council, Boston,
June 29-July 6.**

Many distinguished men and women from Great Britain and her colonies are among the 400 nationally chosen delegates expected to attend the Council. Among these are Dr. S. M. Berry, of Birmingham, who will speak Sunday afternoon; Dr. Morgan Gibbon, one of London's great preachers, who will speak Tuesday evening, June 29; and Principal Grieve, of Edinburgh Theological College; Dr. Burford Hooke, the dean of the English delegates; Dr. R. M. Thompson, Sir Murray Hyslop, Dr. Griffith Jones, Principal W. M. Silsbie, of Oxford, and many others equally well known in English Congregational circles. Chief among the American platform leaders will be Dr. George A. Gordon, Dr. Charles A. Jefferson, Mr. Raymond Robins, President Mary E. Wooley, and Miss Jane Addams.

The main sessions will be held in Mechanics Hall, Huntington Avenue, and will open Tuesday afternoon, June 29th. Four afternoons there will be sectional meetings in Back Bay churches, and every noon at 12.30 a meeting for business men at Park Street Church. Thursday afternoon an excursion to Plymouth is planned, and Saturday afternoon will be left free for sightseeing in and about Boston. Wednesday evening the Council sermon will be preached, in Tremont Temple, by Rev. J. D. Jones, D. D., of Bournemouth, England.

Sunday afternoon, July 4, a monster memorial service will be held to commemorate the young men who gave their lives in the World War, and in the evening there will be a mass meeting

setting forth international ideals for this period of world reconstruction. At this session Sir Auckland Geddes, the new British ambassador to the United States, will be the principal speaker.

An exhibit known as "The Congregational World" will be shown on the second floor of Mechanics Hall. This exhibit will illustrate the history and present activities of the Church of the Pilgrims in all parts of the world. Between sessions in some of the exhibit rooms of the building there will be dramatic presentations of the Congregational missionary work at home and abroad. Miss Ruth Isabel Seabury will have charge of this phase of the "Congregational World," co-operating with Rev. F. S. Bunker of Africa.

It is needless to add that the missionary headquarters of the denomination will keep open house at 14 Beacon Street during these days, and that the staff of workers of all the missionary societies will be glad to welcome their guests from 9 to 6 every day during the Council except Sunday and Monday, July 4-5, when the Congregational House will be closed.

We sympathize deeply with our sister Board in Chicago in the death of Miss Mary I. Lyman, the gifted editor of *Mission Studies*. Miss Lyman passed away at her **Mary I. Lyman.** Evanston home, after a brief illness from pneumonia, on May 20. Her devotion to the work and her rare ability in editorial lines makes her loss an especially severe blow to the Board she has so unselfishly served. Mrs. William Horace Day, of Bridgeport, Connecticut, is a sister of Miss Lyman.

Miss Mary T. Noyes, of Madura, arrived in Boston June 7, coming on regular furlough. Dr. and Mrs. L. S. Gates, of the Marathi Mission, and Miss Pauline Jeffery, **Personals.** of Madura, came by the same boat. Miss Jeffery is to study medicine, and hopes to return to India after taking her degree.

Miss Bertha P. Reed spent a few days with her Boston friends

in May and is now en route for California. She expects to sail from San Francisco July 24, returning to her work much better in health.

Word has been received of the marriage in Harpoot, May 7, of Rev. H. H. Riggs and Miss Annie Dennison, a missionary of the Woman's Board of Missions. Miss Dennison joined the Mission last fall.

The Woman's Boards of Missions have many of their force of workers on the programs of the various Summer Conferences.

Miss Calder is one of the speakers at the Student Conference at Silver Bay, June 15, and also the Northfield Summer School, July 8-15. Mrs. R. S. M. Emrich and Miss Gertrude E. Bigelow have study classes at Northfield. Mrs. Murray Frame will be one of the speakers there and also serves as hostess in Aloha Camp, where Miss Agnes Smyth Kelsey and Miss Lillian Picken will be Camp Councilors. Miss Seabury has a study class at the Interchurch Conference at Silver Bay, July 9-19, and Mrs. Hannah Hume Lee will be our missionary representative there. Miss Isabel M. Blake, who is a member of the faculty of Hampton Institute, is to teach classes on *The Near East Crossroads of the World* at several of the Interchurch Conferences, including Silver Bay. Mrs. Charles M. Lamson is to have a class on *The Bible and Missions* at Ocean Park, July 20-30.

Two of the text books advertised by the Interchurch are of special interest to Congregationalists: *Shepard of Aintab*, for Interchurch Groups, by Alice Shepard Riggs, and *Mr. Friend o' Man*, by Dr. Jay T. Stocking—a book for boys and girls.

Suggestive Outlines for Programs to be used with the new text book, "The Bible and Missions," have been prepared by Miss Mary Preston and will be ready early in July. They will be sold for ten cents a copy and will contain a list of books and leaflets which will be most helpful in arranging programs. Several new leaflets are also in press which will further

**Program Outlines
and Other Leaflets.**

supplement the book and emphasize the Congregational side of this great topic. Among them are "Namba San of Japan" by Mrs. Otis Cary; a dramatization of a Station Class in China by Alice Browne Frame; "The Bible's Influence upon Woman," a series of little sketches, by Miss Reed of China, Mrs. Olds of Japan, Miss Knapp of Turkey and Mrs. J. P. Jones of India, showing how the Bible teachings have permeated the lives of Oriental women; and "The Bible in Bible Lands Today," a collection of touching and beautiful incidents showing how the women of Armenia have treasured the Bible in time of persecution.

Miss Ethel Daniels Hubbard, so widely and favorably known as the author of *Ann of Ava*, *The Moffatts* and other books, has prepared a valuable brochure telling the story of American Women Who Stood By in the Near East during the years of the war. Miss Shane of Bitlis, Miss Matthews of Monastir, Miss Graffam of Sivas live in these pages as they do in the hearts of the people with whom and for whom they suffered. This pamphlet will be found very useful in connection with the study of "The Near East, World Cross Roads" of the Interchurch text book by Dr. William Hall.

Mrs. Daniels in her Council Table reminds us of the many benefits which have been derived from the Interchurch World Movement and mentions the disappointment that the Friendly Citizens did not provide funds sufficient to cover the expenses of the Movement. Surely it was expecting too much that those outside the Church should finance a campaign from which the churches were to reap such gain. It indeed looks, as Mr. James M. Speers has said, as if the denominations had expected to get "something for nothing," as if they had expected all the service of the Interchurch World Movement without cost to themselves. It is pretty well agreed that our own Emergency Fund appeal would not have succeeded without the enthusiasm

**The Appeal of
the Interchurch.**

engendered by working simultaneously with the other denominations and without the impetus received from the whole Movement.

We should be ready as a denomination, and I believe we are ready, to pay the guarantee of our share of the expense. The leaders of the Interchurch World Movement, however, are endeavoring to raise the needed money without recourse to denominational funds. The field men have put their shoulders to the wheel with energy. First they subscribed heavily themselves, then they sought permission from the State Committees to solicit from others. Meanwhile the women have taken up the task with their wonted enthusiasm and started a "Woman's Hundred Dollar League." It is thoroughly organized with Mrs. Helen Barrett Montgomery as leader, with captains in every state and lieutenants in every county. We recognize the fact that quite universally people have been assured that if they gave to the Congregational World Movement they would not be solicited for the Interchurch Movement. We realize that very many have given and given again until they have reached their utmost limit. Nevertheless we bespeak sympathy and prayers for this valiant effort to reach 25,000 women who will give or secure \$100 apiece, and we trust that some among our number may still find some way by which they can contribute towards this object.

A. B. C.

We are greatly encouraged to see the continued gain from the Branches this month when the Congregational World appeal has in almost every church been taking precedence of all else. We shall need the increased gifts even though the Emergency

The Treasury.

Fund goes "over the top." Letters from the field have not ceased to tell of difficulties because the appropriations which we made at the beginning of the year do not begin to cover the actual cost of the work. Rice, the staple food in India, is twice as expensive as two or three years ago. We have recently granted an additional thousand dollars to Capron Hall. Even thus Miss Noyes raises the question whether it will not be necessary to refuse pupils in order to keep expenses down,—“which scarcely seems right in a

district where only eight-tenths of a per cent of the women are literate." A similar additional grant was recently made for Matsuyama, for in Japan prices have increased at least one hundred and seventy-five per cent by a conservative estimate. A demand which we could not refuse and yet which we see no way to finance is for approximately \$10,000 for the Ahmednagar Hospital. Government has condemned the kitchen and has ordered a septic tank. These simply *must* be provided in some way. Space forbids telling in detail of the bonus granted to Japanese missionaries who had been obliged to incur debt because of absolutely inadequate salaries, of an extra grant for Wai where our workers had drawn extensively upon their own funds to provide the support we had failed to give, or even to enumerate many of the requests we have been unable to meet. Suffice it to say that each month we watch the returns from the Branches with eagerness and every advance brings us cheer. Our missionaries have heard enough of the Interchurch World Movement to expect large things from it. Surely we must not disappoint *them*.

THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS AVAILABLE FOR REGULAR WORK, MAY 1—31, 1920

	From Branches	From Other Sources	From Legacies and Reserve Legacy Fund	Income from Investments and Deposits	TOTAL
1919	\$16,310.20	\$6,240.37	\$22.13	\$440.77	\$23,013.47
1920	18,543.68	2,993.76	471.57	493.38	22,502.39
Gain	\$2,233.48		\$449.44	\$52.61	
Loss		\$3,246.61			\$511.08

OCTOBER 18, 1919—MAY 31, 1920

1919	\$97,934.58	\$10,484.52	\$13,065.34	\$5,337.88	\$126,822.32
1920	115,374.96	8,254.63	17,994.80	5,517.44	147,141.83
Gain	\$17,440.38		\$4,929.46	\$179.56	\$20,319.51
Loss		\$2,229.89			

We desire to call the attention of our readers to an article by Major-General James G. Harbord, formerly General Pershing's chief of staff, and more recently head of the American Mission to Turkey, in the *World's Work* for June. General Harbord, speaking in glowing terms of the work of the missionaries in the Near East, refers especially to Miss Graffam, of Sivas, and the service which she has rendered. We quote a few lines from this interesting and authentic account:—"It is no disparagement of other zealous and efficient missionaries to say that Miss Graffam is the outstanding missionary figure in this part of Asia. She was the head of the Sivas Teachers' College, which, before the war, was training native teachers. She remained at her post, and for a long time during the war was the only American at Sivas. Her knowledge of Turkish, Armenian and German, her fine education and her forceful character have combined to make her one of the strong influences in this whole region, and have enabled her to play a part in the stirring events of the last six years which has probably never been equalled by any other woman in the chronicles of missionary effort."

Training Conference for New Appointees.

The annual training Conference for newly appointed missionaries of the American and Woman's Boards was held in Boston, June 18-23. The young women predominated this year, and among them was quite a sizable group who expect to go out under the Woman's Board of Missions in the near future. This Conference is a great opportunity for secretaries and officers to meet the young people and to establish relations which will mean much after they get to their various fields. It is the custom of the Woman's Board to give an informal reception, and this was the first social occasion of the week, occurring on June 21, immediately after the monthly meeting of our Board of Directors. The Farewell Service was held this year at Park Street Church.

As we look over the names of the young women who have already been adopted by our Board, we find that India and Africa have the largest number of new recruits. Prominent among them is a new doctor for Madura Hospital, who is referred to elsewhere in this issue. Two young women are to join the staff of Ahmednagar Girls' School, and both of them are to be supported by friends in Hartford Branch. They are Miss Margaret Welles, daughter of Mrs. Martin Welles, Home Secretary of that Branch, and sister of Miss Carolyn Welles of Sholapur, India, and Miss Eleanor Foster of Troy, N. Y. Miss Welles is an alumna of Smith College and has had special studies at the Kennedy School of Missions and at the New Britain State Normal School to fit her for the position she is to occupy in India. Miss Foster has received her education at Vassar College and Teachers' College, and during the past year has been doing social work with girls at the Labor Temple, New York City. Another recruit for India, the station not yet designated, is Miss Ruth V. Simpson, who is also a New York girl. She is a graduate of Cornell University and has had the advantage of a year at the Kennedy School of Missions. This year she has been teaching in the High School at Binghamton.

Africa is unusually well represented by four young women,



Fannie E. Ellener
Rhodesia



Margaret Walbridge
Inanda



Mary E. Moulton
Rhodesia



Aldyth L. Eaton
Barcelona, Spain

Miss Mary Tebbatt, who returns under permanent appointment to take charge of the Domestic Science Department of Amanzimtoti Normal School, Adams, Natal, with a record of a term of service at Umzumbe behind her; Miss Fannie Ellener, a Wisconsin girl who has had normal train-



Margaret Welles
Ahmednagar, India

ing and considerable experience in grade work, and Miss Mary E. Moulton of Avon, Connecticut, who has had both normal and business training, together with some domestic science, and who has been teaching the past year at Hampton Institute. The two last mentioned are both appointed to the Rhodesia Branch of the Zulu Mission. Still another Africa recruit is Miss Margaret E. Walbridge, who has specialized in domestic science and is a graduate of the Kansas State Agricultural School. She is a breezy, capable Western girl, born on a Kansas ranch and familiar with rural life and problems. She seems in every



Rena L. Nutting
Foochow



Florence L. Fox
The Philippines



Ruth Simpson
India

way fitted to take charge of the industrial work at Inanda Seminary, which has been calling for such an expert since the marriage of Miss Kielland.

The North China Mission and the Foochow Mission have each one new worker. Miss Anne P. Swann, who expects to do evangelistic work in Peking, is from Plainfield, N. J., and received her education at Vassar College, Union Theological Seminary, and Teachers' College. She goes under term appointment, but with the probability of remaining as a permanent worker. To the Foochow Mission goes Miss Rena L. Nutting, a sister of Dr. Clara Nutting of Fenchow, Shansi. She is a native of Amherst, Mass., where she spent her girlhood, but her present home is at Lititz, Pennsylvania. She has had a varied experience since leaving college, having spent some time as teacher in Hartford High School, two years in the Hawaiian Islands, and having been engaged in welfare work in Three Rivers, Mass.

One trained nurse is among our recent appointees, Miss Florence L. Fox, who expects to join her sister, Miss Anna I. Fox, in the Philippine Islands. Another small Mission which is represented is that in Spain, which is to be strengthened by the addition of Miss Aldyth L. Eaton of Beloit, Wisconsin, daughter of ex-President Eaton of Beloit College. She will be on the staff of our Barcelona School and is under term appointment for three years. Her special training has been along kindergarten and primary work lines.

It is with great rejoicing that the Woman's Board of Missions

announces that it
 An Associate has secured Dr.
 for Dr. Parker Evelyn A. Rider
 of Boston, for a
 three years' term of service, with
 the expectation that she will sail



Dr. Evelyn A. Rider

for India this summer, to be associated with Dr. Harriet E. Parker in the Woman's Hospital at Madura.

Dr. Rider prepared at Oberlin College for her medical course, which she took at the University of Pennsylvania, graduating in 1919. Her summers have been spent in practical medical and welfare work. During one summer she assisted Dr. Grenfell in the care of out-patients, and at present she is resident physician at the Pope Dispensary, Boston, which is under the care of the New England Hospital for Women and Children.

Dr. Rider is in vigorous health, and will be warmly welcomed by Dr. Parker and Miss Rogers, who are overwhelmed with the demands made on them in the new hospital.

Chinese Shoes and Evangelism

By Margaret Ann Smith

THE Chinese shoe is made of cloth. Probably you have often read this fact, but I wonder if you have ever stopped to marvel how such destructible material as the strongest cotton cloth makes shoe soles for the feet of the lively boy, the farmer in his fields, the sturdy carrier who trots from dawn to dark along city streets or mountain trails, as well as for the natural-sized feet of the modern Chinese women.

This is the way we do in Tunghsien. (I've been in China long enough to know that probably it isn't done this way in West China or in Yunnan, but this is the way it's done in Tunghsien.) Take your worn-out clothes,—old, torn, faded, patched,—cut out three good-sized pieces. Make a paste of white flour. Paste the three layers smoothly and tightly together and spread on a board. Put to dry in the sun. This is "gu bay." To make shoe soles, cut "gu bay" in the shape desired; take seven or eight layers, put a piece of strong white cotton cloth on top and bottom and sew very tightly together with strong thread, as though quilting, only much closer together. To make the holes for the needle a puncher is used.

For the sides, which are generally low, as our shoe or bedroom slipper, take one layer of "gu bay" and make an inner lining and

outer covering of any kind and color of cloth desired. The little shoe of the bound-footed woman is often of silk outside and gaily embroidered. The shoe for common wear is of strong blue or black cotton cloth, except in times of mourning, when white cotton cloth is used.

Such a shoe is not fitted for rough weather. Tunghsien is dry most of the time except for two months in the summer and during the rather uncertain snows of winter. When there is "weather" the cloth shoe stays indoors. Those who do venture out always remind me of pussy cats,—they pick their way along with such dainty disgust. Some few do have foreign leather shoes or a kind of oiled foot-gear that will stand the wet.

Now you can begin to understand my feeling of bewildered dismay when the second day of our precious Evangelistic Week dawned on a world several inches deep in snow, and the flakes growing bigger every moment.

What mattered it that our score and more church women volunteers, divided into eight bands, each with a leader, were all supplied with instructions, Scripture texts in big characters and little, and topics written in big black characters on white paper,

just eager to be pinned on the wall and explained? What did it avail that they all had plenty of literature to be distributed, the Ten Commandments and The Beatitudes, all nicely mimeographed, and sheaves of red leaflets, on which were printed the easy little hymn, "There is only one true God"; and every leader was supplied besides with a big envelope containing two big pictures illustrating two Sunday school stories, with the texts to correspond in big characters and



"How could Miss Huggins' School Girls go to teach them?"

little? The big text to be pinned on the wall; the little ones to be given to the children. But how could Miss Huggins' school girls go to teach them on such a day?

What if the carts were ordered and jinrickshaws would do for the city places? Probably none of the vehicles would appear and if they did and we went, who would come over the door-step to hear us? Next day we must all go to different places, for two days only had been planned for each place and it wouldn't do to disappoint those whom we had asked to receive us on the third day.

What if the women were to go from the church in carts or jinrickshaws? They had to come to the church first, and nearly all lived at least a quarter of a mile, of snowy paths and roads, away. A cart ride would certainly be no treat on such a snowy, blowy day.

Yes, of course they came, you say. Well, they came; but it wasn't "of course" at all. It was a real victory through Him for those church women. And it was a lesson to Mrs. Arthur H. Smith and me, that our women were not as complacent and easy-going as we had thought. Compared with the storm centers where beat high the waves of national and international war and turmoil Tunghsien is like a quiet bay, and peace ever holds its own perils, not the least of which is the temptation to grip less tightly the Heavenly Father's hand.

In spite of a snowstorm, then, we sent out bands to five of the eight places, and from that day on, regardless of bad roads, the work went on with no abatement, with the result that eighteen places were visited. Most of the work was in homes, so a low average would be ten to fifteen women on the *k'ang* and twenty or thirty children in the yard or an adjoining room at each place. I was both teacher and taught, sometimes helping with the children, sometimes taking my turn telling the story of Jesus or teaching a Bible verse to the women, or, as in one place, I sat in an outer room keeping the women in and the children out, with an ear open ready to help a little school girl in the yard who was capably teaching a lively bunch of youngsters. Always I kept on



A Village Teacher
Tunghsien Field

the watch to learn ways to the heart of the ignorant Chinese women and to see how next year we could improve our methods.

This annual week of concentrated evangelism is not only an effort to win the unsaved to Christ, but it is perforce a training school for our women and girls and, we hope, a stimulus that will lead them all through the year to give some time to this work for others. On the sixth day, we held a meeting in the Drum Tower Church for the eastern section of the city, and, on the seventh day, a final meeting for the western part at the

South Church. God gave us two beautiful, sunny days and good crowds of women. For our speaker we had dear, winsome Mrs. Lee, wife of the former Peking pastor. Her topic was Christ, our sin, His love. As we watched our audience and spoke to them after the meeting we realized that God used Mrs. Lee to touch them deeply. A band of school girls sang "Jerusalem the Golden," and Mrs. Kung of the Tunghsien Dairy presided at the South Church. The church women came to help and, seated here and there, kept an eye on the children, who, in spite of hints to the contrary, "turned out" in no small numbers. It was good to see our Christian women getting acquainted with these strangers, urging their acceptance of the true God and answering their questions, when, without closing the meeting, Mrs. Lee gave this opportunity for personal work. This meeting was really the beginning of our follow-up work, as the audience was mostly comprised of interested listeners from our eighteen centers.

Whatever measure of success we had was due to many causes: Mrs. Stelle's executive mind, that set us planning and praying

several weeks ahead; Mrs. Smith's long experience, strong faith and prayers that helped us at every turn as she led our morning gatherings during Evangelistic Week, taught us a bright, new song, "True Gospel," and worked alongside the women, ever at hand, showing us how to wrest victory from seeming defeat.

Without the training which Miss Huggins had given her school girls as teachers in two primary Sunday schools, these young volunteers could not have "held" their lively charges and enabled us to have a quiet time with the mothers. We owe a debt of gratitude to the many here and at home who have prayed for us. The more I learn about them, the more I am dismayed at the depth of dark ignorance and superstition that is the inner self of a heathen Chinese woman,—you could hardly call it mind, and they have been told for ages that they have no soul. Only the light of God's Holy Spirit can penetrate that gloom.

You will rejoice, then, with me when I tell you that I have seldom, if ever, seen more interested groups of non-Christian women; they listened with apparent understanding, often for over an hour, as we spoke by turns and prayed and sang, and there began to glimmer on their faces, in their eyes, the first faint longings for God, as His spirit touched them.

Do you ask what verse, what story, what message most deeply touched them? As a rule, the story of Jesus, and especially His



Two Missionaries in Chinese Garb

death, made vivid by the picture of the Crucifixion (we have three large pictures of the Crucifixion). That breathless intensity of interest which gives the Spirit His chance to work, we gained in spite of barking dogs, crying babies or spoiled children, when two or three of us gave ourselves to prayer for the speaker.

Whatever the Tunghsien church women learned about the technique of evangelization as referring to the saving of a Chinese woman (and I am just beginning to discover there is much to be learned) I think they shared with me the dissatisfaction I felt with the results—a few probationers—and felt stronger than ever before the desire to win their Chinese sister, to see her burn the roomful of false gods,—or if she had none, to see her bravely rise up and follow the true God.

Nine of our twenty or more women have now promised to go out preaching once a week, one twice a week, two twice a month and two once a month. Most of these women do their own housework, but those heathen women who listened so interestedly but will not, or cannot, come to them have gripped their hearts. Eleven places in or near Tunghsien city have been chosen as preaching centers. The above women, of course, do not include the four Bible women.

It humbles and piques me every time I think of the one home that destroyed its false gods. They did it before we began Evangelistic Week! The man of the house came out to invite our Bible women to preach in his home as they went from village to village, looking for preaching places. Truly "neither are your ways my ways." The new inquirer is a carpenter who was in touch with Christianity for many years as a workman in the yard of our Christian carpenter Li, and his wife was once in a Christian school for a few months.

For the busy days ahead, when it will be no light task to live up to promises made, we ask your prayers that there may be much fruit garnered in this ripened field because the Tunghsien city church women grow not weary in well-doing.

Notes from a Social Worker Traveling in the Orient

By Mrs. Robert Woods

Mr. and Mrs. Robert Woods, of South End House, Boston, have been abroad for several months studying social conditions in the Orient. Through the kindness of Miss Calder we have the following interesting article by Mrs. Woods.—*The Editor.*

IN some sections of Indian cities there are three chances out of four that new born babies will die. In some country districts conditions are such that the pregnant mother knows the birth of her child may be her own as well as the baby's death warrant. Just a chance at life thus determines her outlook. Is it reasonable to expect that under such circumstances a people will develop a religion or a philosophy of hope? In Japan even the less observant traveler is impressed by the amount of blindness seen on the streets. In China little girls are still sold as slaves into lives of most pitiful drudgery. These are aspects of life in the Orient,—not the abundant but the defrauded life.

Where is the light to come from and how strong and clear must it be that the people of the world may put such conditions forever behind them? Think of China and India being able to believe as we do in America that poverty can be eliminated!

The Christian education of the girls and women of the Orient is a great avenue of hope. But just as the problems with which it must cope are so tremendous so the training of those who are to arise to meet them must be of the best, most thoroughgoing kind and well considered in its powers of adaptability for the variety of human service, the need of which is so great. The development of colleges for women in China and India during the past decade having the same standards of achievement as our own is an indication that those who know conditions from experience are committed to a very big and enlightened policy. They believe the women of the Orient capable of great things and that some of them must be educated as leaders, for education as yet touches ever so slightly the mass of girls, and before appreciable gains

can be made many teachers must be available. Equally important is the fact that in many directions a conviction of the need of education for girls must be born and nurtured. Perhaps the most important department of these new institutions is that of the sciences which need the ablest teachers whom our own training can provide, with the call of the Christian Mission field strong upon them. As in the case of the hospitals, the equipment has got to be adequate to the cause.

The reason why the enlightenment of the women is an even more significant undertaking than that of the young men is because to such a high degree the home life among Orientals lacks moral power. To what can this condition be attributed except to the subordination of the mother? If she leads a sequestered life how can she guide her boys? If natural responsibility is nullified by other wives or concubines, or by her being herself a child subject to the will of her mother-in-law, her powers and capacities have little opportunity for growth. The corollary of such a household is the petted and undisciplined son.

The call in China for the education of the girls and young women is coming today from the men of education themselves as well as from an ardent group of girls already valuing what is being done. There is among them a wholehearted and wholesome self abasement which realizes the need of a great movement for a better system of home life. Nothing that we can do for the Chinese students in America is as much prized as the occasional participation in our family gatherings with the old fashioned games and singing.

The Chinese women have wonderful capacities for sociability, but they need to learn ways of expression for their latent powers. They should have an enlargement of their sphere of activity which would give them engrossing interests away from prevalent gossip about sexual matters.

Miss Patton at the Normal Kindergarten Training School in Canton said that her associate doing the home evangelical visiting found so ready a welcome in the homes of their children, many of them of well-to-do families, that she scarcely had time to be in

the kindergarten long enough to get well acquainted with the children. This bears out what has become one of the most important axioms of social work—the approach to the intelligence of the mother is by way of frequent consultation with her about the well-being of her younger children. No apology for penetrating into the privacy of the home is needed from the friend of the little members of the family. Such auxiliary social service to all grades of school work would be infinitely rewarding in pressing forward into the realization of the fruits of the teaching of Christianity. It is in the development of such concrete home missionary service, making the Chinese mothers partners in the enterprise of education, sanitation, domestic science, recreation, into all of which their daughters must be trained, that the graduates of Ginling, the Women's Union College at Peking, and of Canton Christian College will find themselves makers of the new civilization. Can one help envying them the great future that lies before them and those institutions!



Chinese School Girls Using Recess Time to "Cram"
for Examinations. Tunghsien Field

An Appeal to the Medical Women of America

By Dr. Josephine Lawney

Dr. Josephine Lawney left the Pittsburgh Tuberculosis Hospital last fall to devote her life to medicine in China, and has sent home the following message "to the Medical Women of America."

TWO months in China, and yet, so much do I feel a part of this great country with all its new tides and ancient problems, that I have no desire to return to America. How I wish I might make you *feel* it all! Some artist with the pen might make you see it, but I would that somehow the needs of the women and girls of China might grip you so that scores of you would turn your footsteps toward the East.

Some of you are interested in public health work. Perhaps you have already tried to "break into" some municipal department in America, and perhaps you have been told that if your political friends are of the right sort and you pass a certain set of examinations and get your name on the list of applicants you may hear from the department in the course of a few years. China offers you a virgin field. There is an opening at present for a woman physician with public health training, and the scope of the work would be greater than that covered by the combined departments of public health in New York, Philadelphia, Chicago and Boston.

China needs everything that America needs, only more so. Some of you who are students and are undecided as to your specialty but have a leaning toward surgery, will you not take up orthopedic surgery and come out to China just as soon as you are ready? If you could see the little kiddies as I see them day after day, their little bodies horribly distorted with tuberculosis of the spine, you would not need any further appeal. The Chinese apparently have a relatively high resistance to staphylococcic and streptococcic infection, but a very low resistance to tuberculous infections. I have yet to learn of a single orthopedic surgeon in China, and yet the women's hospitals draw the largest number of children as patients. It would not be at all a wild conjecture to assure our pioneer in this field that she would

have cases brought from all over a large province and even neighboring provinces.

The need of general surgeons is no less great. The efficiency of many a woman's hospital is diminished because the doctor in charge has not had sufficient surgical experience before coming out to undertake single-handed the work of a general hospital. I hope the day is not far distant when two doctors at least may be sent to every mission hospital—one for surgery and one for general medical work.

The needs come tumbling over each other in mind! That heart of the hospital, the laboratory, has been sadly undeveloped in mission work because of the lack of workers. Women trained in pathology and bacteriology and serology are needed so much that I do not know how to express the need. We must have specialists in these lines, or our medical work will continue to go around in circles. I can count on the fingers of one hand the hospitals in China that are doing Wassermann reactions. Those of you who have a penchant for research work have all the opportunity in the world to have a micro-organism or a parasite named after you as the discoverer.

Many a hospital has received or has offered it a special gift of an X-ray outfit, but you know it is about as useful as a fifth wheel without a roentgenologist. One such thoroughly trained worker in each of the large cities would take care of the needs of a group of hospitals and further the advance of medical science in China perhaps more than any other one agency.

There is a fine new medical school for Chinese women which will be ready for a complete staff very soon. It will be the most attractive teaching opportunity for medical women in the entire Orient. Many in America are already looking forward to this opportunity. Only the best prepared people for the various departments will be chosen. Perhaps you are one of them.

I know why some of you are not coming, because I have so recently been up against the same reasons. My! but they look insignificant now. Professor Palmer once wrote that Harvard College paid him for doing what he would gladly pay it for allowing

him to do. That describes very well the compensation of the missionary, measured by the inner outgo and not by the external income.

Many of you feel that you haven't the courage to face the years away from your home friends. One forgets in looking ahead that there are always fine, strong comrades going the same way, and if this is true anywhere it is true in the mission field. I've resolved not to preach, but to give you the facts, and ask you to picture to yourself the need, and then decide as to your share in the work.

Mrs. Fannie P. Andrews Shepard

Mrs. Fannie P. Andrews Shepard was born July 14, 1864, in the Hawaiian Islands. She married Dr. F. D. Shepard in 1882, and that year entered the service of the American Board with him in the Central Turkey Mission. During their long lifetime of service, both Dr. and Mrs. Shepard endeared themselves in a peculiar manner to the people whose friends they were to an unusual degree. Mrs. Shepard was herself a physician, so that she was able to minister to the physical needs, and she also had rare tact and understanding in approaching the people. Realizing the need of a means of self-support, she inaugurated an industrial work for the women, in which they were taught the exquisite lace making and needlework which have become familiar to us in this country, and which have returned large sums of money to the people in their sore need. She added to the many cares of missionary wife and mother, a love for the study of botany, and applied herself to it in a way that gave her a reputation as a botanist. In these labors she classified certain flowers not before recognized. Her closing years were spent in this country with her sister in New Jersey, where, on June 4, 1920, she succumbed to tuberculosis tendencies, undoubtedly brought about by privations and exposure during the years of turmoil in Turkey. Thousands of Turkish and Armenian women will cherish her memory and rise up to call her blessed as they realize more fully the extent of her labors in their behalf and her deep sympathy for them. Her son, Lorrin A. Shepard, M. D., and his wife are taking the place left sadly vacant by father and mother.

Changing Times in India

By Jean Gordon of Wai, India

WY work is the same as before I went on furlough, that is, the care and development of five schools in Wai, and five in so many villages. These are all under Government inspection and receive a Government grant which means that as far as possible we follow the course of study laid down by the Government and in addition teach the Bible and Christian hymns. Two of the village schools are the only schools in their villages and attended by all castes—a wonderful opportunity for the teacher and his wife, whose education and training fits them to be examples and leaders. They have many ways and opportunities for social service. The other village schools are among low caste people. In one village—Keinjal—because of no better place, the school meets in the temple. This is a poor workplace as it is the public meeting place. When the people have leisure they gather here to rest and chat—yes, and quarrel, so it is often very noisy and distracting. The Mahars will not let the Mangs—children of another low caste—sit with their children. They say they may sit on a lower floor. The Mangs will not do this as that would be to admit they were on a lower social scale. In another village, Kavathe—two boys have finished in our school. I am trying to get them to Wai for further study. The father of one of the boys is a religious leader in his caste and has some education. He acknowledges that my proposal is the very best for the boy. He has tried among his caste people here, but can make no satisfactory boarding arrangements for his boy yet. Though of low caste, he is not willing to have him eat in our dormitory with Christian boys. I have even gone so far as to say that I will have a separate kitchen and the cooking done by one of their caste if I can get one more boy from each of our schools for low caste children. Of course my hope is that in time their prejudice will disappear. In the meantime the boys would be under Christian influence. We do anything in reason that the ice may be broken. Caste is our greatest obstacle and hinders us at every turn.

We are hopeful that we may soon have compulsory education in Wai for both sexes. A week ago after school was dismissed one of the teachers came to me and said there was to be a meeting an hour later to consider the matter. So I took all the women teachers and went. We were the only women there. I wish I could give you a picture of the scene. We were out in an open place on the river bank. Except the chairman and myself, all were seated on the floor. A temple behind us, another in front, and another on the side opposite the river. The sun went down while we sat there and before we left it was black night. Our only light was a lantern someone had been thoughtful enough to bring with him. The speaker was a professor from Poona who belongs to a village near here. He gave us a fine address. He had visited all the Wai schools beforehand and had all the necessary information about the schools' cost, number of pupils, and so forth. He then laid before us a scheme by which Wai could meet the extra expense. When he got through no one had a word to say against it. There are great hopes for India when such men get interested and are ready to work for such causes. If it goes through I will have more to say about it later.

Last night I was asked with some of the teachers to the wedding of one of our school girls. I arrived just at the right moment. We were conducted to the house by some of the relatives, musicians leading the way. A big court yard was full of guests. The ceremony began as soon as I arrived. I threw rice with the rest, for here they throw the rice at intervals while the ceremony is proceeding. After it was over we were sprinkled with rosewater and sandalwood oil put on our hands, given a cocoanut and escorted part way home. The bride, an only child, has been in school six years. She is now twelve years old and her education must now stop. She is very fond of us all, fond of our hymns and able to read the Bible for herself. The great question is how to keep in touch with her and water the seed already sown as she will live in a village some miles from here where we, so far, have no work.

Last week, a company who called themselves "Seekers after

Truth" visited Wai. Though not objectionable, they have several popular things to draw the crowd, and through their play show up many of the weaknesses in Hindu life and religion and expose the Brahmins. The people say "Their talk and thought is much more like you Christians than like us." There are many forces at work in the religious as well as the political life of India. Great changes are taking place. It is good to have a little share in it. Pray for us as never before, for the Indian Church and for all seekers after Truth.

Seeing the Field Through New Eyes

I.

Barcelona in Spring Time

By Alice B. Kemp

I ARRIVED here September 10, with three weeks to get acclimated and acquainted before school again. I shall never forget my impression of the situation and surroundings that first night. It was a clear night with a full moon, and it all looked like fairyland with the mountains on three sides and the sea shining in the moonlight way beyond the city. That was my introduction to the Colegio Internacional, and it was a case of love at first sight. And I've grown to love it more and



Barcelona Girls in Springtime

more till now, in the spring beauty, it seems like a home to me. I am very much pleased with the atmosphere of the school, and particularly with the home life among the American teachers. I grow to appreciate and love Miss Webb and Miss Morrison more every day, and to me they take the place of mother as nearly as anyone but mother could.

As you already know, Miss Webb asked me to take charge of the primary department, though she knew I had absolutely no training that would fit me for it. I undertook it, and the few days before the beginning of school I spent trying to arrange pro-



Miss Viets (left) with Miss Kemp and Miss Sykes. Colegio in background

grams for the little folks, and doing what little organizing I knew how. After the first day of school I was absolutely discouraged; it looked like such an impossible thing to me, for the great majority of children didn't know a word of English and I scarcely knew a word of Spanish. But Miss Webb was very kind to me, and made suggestions that helped some. The next day things went better, and after that every day was easier until

things got to running smoothly, if not entirely satisfactory. There are thirty-one children in the primary department this year as compared to ten, I think, last year.

I most certainly am not sorry I came to Spain, and I never have been, although at times I've been discouraged at what I haven't accomplished. I think that from now on everything will be much easier. I am getting used to Spanish customs and also to the customs and regulations of the Colegio, many of which of course are quite different from the things I have been used to in America. And, even more important than that, I have learned enough Spanish now so I can understand the children and make them understand me.

Every day I realize more and more what the Colegio is doing for its girls, particularly when I have a chance to compare our girls with the ordinary Spanish girl with the convent school education. And I'm getting to love the Colegio more every day. I think that after three years it will be very hard for me to leave it.

II.

Studying Chinese in Peking

By Constance Buell

The journey out here was a most enjoyable one. I gloried in every minute of the ocean voyage and should have been glad to have it longer. It was nice having Miss Boynton, Miss Bailey, Miss Burr and Miss Kellogg on the same boat, so that we could enjoy our experiences together. We arrived here in Peking on the first of October, the day the language school opened, and were given a royal welcome by every one. It was evening when we came, and I shall always remember my first glimpse of our stately compound by moonlight. The ladies' house where I was to stay, thanks to Mrs. Sheffield and the cheery company of girls who are here, very soon came to seem quite like home. In regard to the language study, I'm really enjoying it immensely. Not but that it takes about all the concentration I can summon, to be sure I'm getting all that's addressed to me (even when it's couched in a carefully selected vocabulary), and rather more memory than

I've acquired as yet to keep a separate meaning attached to each one of these horribly similar looking characters, but there's something perennially interesting about it. And the language school is a wonderful institution; it is hard for me to imagine how people ever got along without it. It is not only the systematic and intelligent presentation of the language itself that is so valuable, but the many other phases of Chinese life with which we are made acquainted. We have had splendid lectures on the Background of China's Present Relations with Japan, Forestry in China, Chinese Proverbs (by Dr. Arthur Smith, who is a great favorite) and dozens of others just as interesting.

Then we have had our choice of several interesting seminar courses under most efficient leaders. The one I took last term was on Social Problems in China, led by Mr. Burgess of the Y. M. C. A. My own paper on the social program which the American Board, the Y. M. and Y. W. are trying to carry out intensively in the section of 100 acres or so surrounding our compound, gave me a much clearer idea of what the problems are than I had had before, though I realize that they are different here in Peking from what they would be elsewhere. I have a class in English at the Academy twice a week after school, and I was glad to find out that some of my girls had volunteered to teach in the evening school for poor children which is a part of the social program. Another opportunity which we had in connection with that seminar was that of visiting on Saturdays, institutions like the Buddhist orphanage, and the model prison, which show what the Chinese themselves are doing to improve social conditions.

I have made three visits to Tientsin since I got here—the first was in November, just over a week end, when I had a chance to meet every one and begin to get acquainted. I stayed with the Ballous when Carolyn Sewall was in Hopei, but also saw something of the rest of the city and made a hasty visit out to Hsiku, where the Stanleys and Leipers are. Then at Christmas I was invited by a college classmate, whose husband is in Y. M. C. A. work in Tientsin, to spend the holidays with her, which I was very

glad to do. I had Christmas dinner with the other Wellesley people: Mrs. Nipps and Mrs. Robinson, whose husbands are Y. M. C. A. men and Mrs. Pyke of the Methodist Mission, to whose home we went for dinner. There is a fine spirit of co-operation and friendliness among all the mission folks in Tientsin, and I know I shall enjoy working there. Then this last week being our vacation, I went down there for three or four days, and stayed out at Hsiku, where they were holding the annual station meeting.

While I have been writing here, Grace Boynton has come in with an invitation from Miss Abbie Chapin of Paotingfu for us both to accompany her on a country trip over next week end. I'm afraid it may mean losing two days of school, but I know so little about the work in the country villages and it is so alluring to be out in the country at this time of the year, that it seems like too good an opportunity to miss.

Speaking of the weather and the climate, I must say that China couldn't have treated us to a nicer winter

or a lovelier spring for our first experience. Judging from what the papers and the family letters have said of the snow and cold and lack of coal at home, I'm sure we ought to consider ourselves fortunate. The days here have been al-



Chinese Street Pedler eating Noon Meal. In the Back-ground, Advertisement of the Ever-present Cigarette

most continuously bright and clear, and I think the temperature never got as low as zero. Even the spring has spared us its usual dust storms, and now the lilac bush below my window is in full bloom and the wistaria which rambles over the pergola in front is beginning to come out.

III.

The Marsovan of Today

By Margaret Hinman

If only you could see it now! The almond trees are pink with blossoms, the plains covered with the soft, tender green of spring, the beautiful hills of Anatolia, sometimes blue, sometimes opal in tint. The coloring in this clear air of Asia gives some wonderful effects, ever-changing. The city of Marsovan is an ordinary Turkish town, houses with mud walls and tiled roofs, streets paved with cobblestones, narrow between the high walls of the buildings. Our compound lies at one side and is a busy place with its orphanages for boys and girls, of whom there are in the neighborhood of three hundred and fifty; its Rescue Home for young women with a trained Y. W. C. A. worker in charge. There are some fifty of these unfortunate young women, some of them with Turkish babies, all of them rescued from Turkish homes; a well-equipped Hospital doing a splendid work under the charge of Dr. Marden, resident missionary doctor, a fine surgeon as well as physician, and Dr. Ganaway of the A. C. R. N. E., two American nurses, with a corps of fairly well trained native nurses under them. It is the dream of the Station to have a Hospital Training School established here.

Then there is the Boys' College under Dr. White, who is a most successful and energetic President. He now has but three American teachers, but is expecting more in the near future. At present the pupils are lads, as the older young men went in the Deportation, never to return. A young Kurd from Diarbekir is teacher of Turkish. There are also Russian, Armenian and Greek departments. You may be interested to know one of the Russian instructors is now growing a beard as a disguise so he may slip back

this summer to bring to Anatolia Boys' College some twenty or thirty Russian lads who wish to come to secure an education and to escape Bolshevism, and in this connection let me say Marsovan bears an enviable reputation as a Station which is broad-minded toward all races, ministering to all as they best can. In connection with the Boys' College is a very good library and a museum containing some quite rare things. A fine butterfly collection was one of its attractions to me, and its relics of the ancient Greek and Hittite civilizations, for this is the plain of which Strabo wrote, calling it "The Plain of a Thousand Villages." Samsoun, our seaport, was also the seaport of Mithridates and Amasia, some thirty-five miles away. At the capital of Mithridates and at the latter place are remains of tombs of which Strabo wrote at the time of Christ. They were old then. Dr. White has a reproduction of a tablet drawn up between the Hittite king and the Pharaoh of Moses' time, so you see something of the historic interest one finds here in Asia Minor.

But now let us go from the Museum which has occasioned this digression to the Anatolia Girls' School, where I am one of three American teachers. Our grounds are on the lower part of the compound, looking over our walls into the grounds of the French Catholic schools, the homes and gardens of our Turkish and Armenian friends and neighbors. We have two buildings in the Girls' School, Fritcher Hall, named for the first principal of the school, a big white building built around an open court with fountain playing in the center. In this building are the chapel where we meet for morning prayers, classrooms, dormitories, kitchen and dining room, living apartments for the American teachers,—and South Hall, of which I have charge, houses the upper class girls and two native teachers. We have here gymnasium, music and classrooms and dormitories. There are one hundred and fifty girls in our school, of whom two are Turkish, one Kurdish, thirty-five Greek, and the rest Armenian,—bright, attractive girls—all eager and anxious to learn English, and quick, bright minds they have. Two things struck me when I first arrived four months ago, the unusual number of pretty faces and the good cheer of

these girls, left—so many of them—without people or property. The school carries twenty-three who pay no tuition at all, twenty who pay only part. After hearing their sad stories I wondered they could ever smile again, yet I am often gladdened by hearing them singing, laughing and talking. Of course they have their sad times, but, considering everything, are wonderfully brave and cheery. They are, almost without exception, fond of music, good singers, and have considerable dramatic ability.

Friday afternoons are given over to clubs on the Y. W. C. A. plan, the older girls being leaders for the younger. A devotional service opens the club meeting, the rest of the time being used in games for the younger girls, handwork for the older ones, and you know what exquisite lace work and embroidery these Orientals do. At the end of the year a sale is to be held, the proceeds devoted to the poor. To vary things we have had a few programs given by the clubs, unaided by the teachers, and there their dramatic ability shows itself to advantage. At a recent reception a very pretty folk dance was given by the Greek girls in effective costumes, consisting principally of embroidered towels and scarfs over their white petticoats, but it was all very pretty and artistic, accompanied by a Greek song, and the Armenian girls staged a scene in a Turkish village home very artistically and realistically. They also gave "Musicians from all Lands," a pantomime very well done. The costumes, which they had arranged out of odds and ends, they found in the school property box.

We have on Wednesday noons prayer meetings, at which time each teacher takes a group. I have my own girls here in South Hall, and they are all glad to take part. The service is in English, but those who do not have command of English read from their Greek Bibles or pray in Armenian. The response is ready. These girls would put to shame the same number of our girls at home in their knowledge of the Bible, and also, I am afraid, in the understanding of it.

During Miss Willard's absence, Miss Bertha Morley is acting as principal with Miss Ward of Newton Center and myself as assistants. Miss Morley is also head of the Music Department.

Miss Ward teaches Mathematics, while I have English classes, including History and English Literature. It is a busy and a happy life we have here, busy because we feel we can see results and are constantly planning for a bigger future. Around us are a number of small Greek villages which were until the relief work after the war unfriendly toward American and Protestant influence, as they are Orthodox Greek and among the most fanatical of all. Now we hope to be able to reach them, perhaps by educating some of the girls to go back to the villages as teachers, thus widening the influence. The relief workers who have carried food, clothing, money to the needy of all races, have helped much in establishing a kindly feeling toward the schools and the work here on the compound.

I have said nothing of our six native teachers, three of whom are pastors' daughters, all earnest Christian young women. Though this is so long, may I not tell of one Armenian woman who has been a teacher here in our school and now in the Boys' Orphanage? She was sent in the Deportation, but as they went along she taught hymns to those about her, and one day one of the Turkish gendarmes asked for the words of the song, saying they were so beautiful he wished to keep them. Miss Serna said she wished to stay here and work among the Turks even if independent Armenia became a fact. Hers is, I think, an exceptional case,—few indeed are so consecrated as she to the service of the Master, but they are a brave, deserving people, brave in the way in which they take up their broken lives and go on, and they seem to me wonderfully sweet and patient—sadness we find—yes, but so little bitterness. I often doubt if I teach them as much as they teach me.

“In that day,” Christ says. What greater day than this? We are hearing at every moment unprecedented opportunities challenging us anew. This is the *great day*, the *one day* in all the history of the world when young people need to equip themselves to carry forward courageously and well the banners of the militant church of Jesus Christ. What young woman today wants it said of her, “She lived at a great moment, but she had no greatness with which to meet it”?

Mardin — Its War Story and Its Needs

By Diantha Dewey

MARDIN, on the northern border of the Mesopotamia plain, would very naturally fall under British influence, but it seems to attract the French in their quest for colonies. The Turks have no idea of giving it up to anyone, and the Kurds believe that if they only had a leader, and America, or the other nations, would assure them a separate existence Mardin would belong to Kurdistan.

Before the war the city was more than half Moslem, composed of Arabs, Kurds, and Turks; over one-quarter Catholics, one-sixth Syrian Jacobites, and a very small proportion Protestants. In 1915 two-thirds of the Catholics, who were Armenians, were deported. Only one-tenth have lived to return. The rest of the Catholics and Protestants lost their leading men at that time. Many of the remaining inhabitants, both Moslem and Christian, died during the war because of the hard times and the prevalence of disease. But all this loss has been made up by the Turkish exiles from the regions of Armenia and by Christians who fled for refuge from the nearby villages.

On all sides of Mardin are many Kurdish villages, whose inhabitants took an important part in the massacres of 1915. The reason they did so was that the Turkish government gave them the opportunity to become rich by plunder and by killing those whom they had been taught by their religion that it was a merit to kill.

To the east of Mardin were many Christian villages among the mountains, where they had grown strong and independent. These Christians were mostly Syrians, a race who were able to get on with the Moslems, as their slaves in business, better than the Armenians. The Turks and Kurds tried to wipe out these villages, but were not successful in every case.

The village of Azakh—a four days' journey from Mardin, was in a state of siege for months and entirely cut off from communication with Mardin. We had a small Protestant community

there and a very efficient girl teacher. We were not able to get any money to her after the spring of 1915, so when they got very hard up in 1917, she succeeded in getting down to Mosul, where we could reach her and she could earn something by giving private English lessons. Later she went to Bagdad, where she teaches for the English and gets a salary of more than twice as much as our best teacher in Mardin.

One of our most flourishing Protestant communities was in the town of Midyat, two days or about forty miles to the east. Just before the war they had completed the building of a fine new church. Their leading men were seized by the government in 1915 and killed. The whole community would have been wiped out if they had not combined with other villagers to fortify themselves in a nearby village, which had a more advantageous location. The survivors have come back gradually and are recovering their houses and lands. A preacher and his wife stayed with them through all the hard times and in the fall of 1918 a former pastor's widow and her daughter went to help them, the latter starting a regular school for the children.

The Protestants of about nine communities have been practically wiped out. Those of one village near Diarbekir and three near Mardin are trying to struggle to their feet again and in one about thirty miles from Mardin, a very few men and a good number of women and children tried to make a start last year, but have been frightened by the Kurds, and most of them have returned to Mardin. Refugees from all these villages are collected in Mardin, Midyat and Diarbekir. A very few have been able to find work and rent houses. Many have died of want. Many are cared for by the N. E. R., but there are still thousands homeless, who do not dare to return to the places where they once lived in comfort. If they did return, most of them would find nothing but bare ground.

The town of Nisibin, thirty-five miles southeast of Mardin, is the present terminus of the Bagdad R. R. from Constantinople. It was formerly surrounded by many Christian villages. The survivors of these villages are gathered in Nisibin, but are of the

Syrian community and it is difficult for us to do anything there except in the way of relief. We are planning to send a young woman there this year as teacher and Bible woman. The Moslems are very strong in this place and the people are very wicked so it will be very difficult for the young widow whom we send. We could not possibly send one of our ordinary young girl teachers.

For nearly five years most of our Mission work has been in the city of Mardin and our appropriations which are the same that they have been for years and were not a third of what we wanted before the war, and not a half of what we needed in reduced circumstances during the war, are now not one-tenth of what we need, though our work has been so much reduced.

After the death of Mrs. Andrus, in August, 1916, the only missionaries left in Mardin were Miss Johanna L. Graf of the W. B. M. I., my mother and myself. Miss Graf had charge of most of relief and orphan work, while I had charge of the boys' high school, girls' high school and all general missionary work.

In April, 1919, Dr. Dudley came under Near East Relief Commission for a year's service and Miss Agnes Fenenga of the W. B. M. I. returned with two relief workers and soon after Miss North came with five more relief workers. Later the relief workers were increased to twelve. Miss Fenenga relieved me immediately of the girls' high school with its twelve orphan boarders and soon transformed it into an orphanage with more than two hundred inmates. Our four faithful teachers continued the school as they had been doing through the war and Miss Fenenga put her whole time into rescue and relief work of all kinds.

Dr. Dudley did a difficult task in repairing, enlarging and putting the hospital into good running order. Some of our Senior girls and graduates are studying nursing under Miss Kershner. One of the N. E. R. men relieved me of the charge of the boarding department of the boys' high school which now includes over two hundred orphans. Miss Truax rented a large house near us and started an Industrial Department, where she now employs

800 women in working the raw cotton and wool into cloth, stockings, rugs, etc. Another relief worker superintends an orphanage of over two hundred children under ten years of age. Another has charge of a refugee home for girls and women who with their children amount to three hundred.

Two of the relief workers went to Diarbekir, the capital of our province, and had charge of industrial work for women and of orphanages. As Diarbekir is on the border of Armenia there is greater need for relief than with us, but we have not been able to handle the situation because of the lack of funds. We would like to establish orphanages in a number of towns around Mardin if the lives of the children could be secured, but have not money for this. Thousands of children have not yet been rescued, many of them having mothers who are unable to support them.

Miss Graf was gradually relieved of her care of orphans and general relief so that she was able to take up the more specific missionary work when I left about the first of October, 1919. Miss Graf has not had time to do much kindergarten work during the war, but had two or three efficient teachers, whom she had trained before, who kept the kindergarten going in the city. This year Miss Graf is teaching a few girls to become kindergarten teachers. They can find opportunities to teach in Arabia and Syria if we cannot employ them.

We have always wanted many Bible women, but were only given enough to employ two. One of them, the daughter of our pastor, is a faithful Christian woman who teaches young girls and women in the city who never had an opportunity to go to school to read in the Bible, explaining the truths as she reads and praying with families where the opportunity affords. She is still at her work and the whole appropriation is barely enough for her salary. The other Bible woman, dear old Mrs. M. Shemie, for a time matron in the girls' school and later in the boys' school, became a Bible woman before the war. She endeared herself to everyone with her pleasant smile, kind words, wise counsel and loving interest in every one she met, so that even the Moslems were glad to have her read to them from her Book. She was too

old to teach reading. We were sorry to lose her by cholera in May, 1918. We had another Bible woman, paid by outside friends, who died recently. When I went to Turkey, fourteen years ago, I found her a great grumbler because of poor health, but always a faithful attendant at meetings. She was driven from her home in a nearby village in 1915 and came to us and asked us to make her a Bible woman. Her health improved so that she became quite cheerful and was more optimistic than most of our helpers. She loved to get to the Moslem homes and read God's Word, which seemed to comfort them as well as Christians during those hard times when the military demanded so much, and there was so much sickness and scarcity of food. They would admit to her that they had not done right in taking life and property as they had and they realized that God's curse was upon them, for many of them died of sickness and starvation.

We have had several good women, some of them widows of pastors, who would make excellent Bible women. I would like to call them pastor's assistants or even pastor's substitutes, for we only have one pastor left.

We have employed only six school teachers, about six are being

used as interpreters to relief workers, and more than six have left us to find employment with relief workers in Syria and Mesopotamia. It takes real home missionary spirit to refuse these tempting offers of high



A Bible woman, now Pastor's widow, counseling village women

salary from outside. These teachers have been very faithful to us during all these hard times, and have not complained, though sometimes they couldn't afford to eat meat more than once a month, and often they have been thankful if they could have enough bread with nothing with it for two meals of the day. They could buy no new clothes and have patched the old ones till there were no more patches; they have worn wooden sandals because they couldn't afford shoes; they cut up and made dresses of that outer sheet covering, which has always been considered so necessary in Turkish lands. I wish we could give a salary large enough so that they could live comfortably the rest of their lives.

The girls' high school building for which we had been given a generous grant before the war is still unbuilt. A great deal of material was prepared but the permission to build was not obtained until it was too late. During the war, some of the material has deteriorated, and in the times of stress some was sold. A large proportion of the men who do such work were killed in 1915, so that now it will cost from five to ten times as much as it would have before the war. And we need the building so much. The Relief Committee has had to rent houses in the city at great expense. The orphans are so crowded in their quarters that it is a menace not only to their own health, but to that of the Americans who are caring for them and have allowed them to come into their own houses. On the other hand there are well-to-do girls in Mardin, Diarbekir and Aleppo, who would come and pay their board if there was a suitable place for them to live.

The price of living rose enormously during the war. Wheat, which is the chief article of food, meat, fuel, vegetables and fruit and day labor increased in value from five to ten times. A day laborer earned as much as the best teacher or even a pastor used to earn. We increased the salaries of our helpers two and three times, but it is not enough and every time we increased we lessened the number.

I am ready to return in the fall, but these three men—a doctor, a principal for the high school and an evangelical missionary, should be ready to accompany me, and we cannot expect to do

much that counts in the present political state of the country. We have a farm in connection with the boys' high school, but we do not know that the wheat we planted last fall will be harvested. Until now we have lived on friendly terms with the people of that land, but we cannot tell when the story will be a very different one.

At least we may join in one great united prayer that the men of power, the great leaders, may cease self-seeking, that they may put aside petty ambition and unite in a great effort to displace evil by good, that the Kingdom of our Lord Jesus Christ may come in the whole earth.

Guadalajara in Revolutionary Days

By Vera H. Lorbeer

AS I was writing a letter to my home church, little did I realize what was happening outside our city or what was soon to happen in this country. That very night the train that left Guadalajara for Mexico City was held up by the Revolutionists and the usual escort of soldiers removed. Consequently no more trains left this city for two weeks, and we were unable to send or receive any mail, so the above letter did not get off. Today the new Government has promised that the train service will begin to be regular once more. We certainly hope so, for it has been hard not to have mail for over a month.

I suppose you are wondering just what did happen to us here during the revolution, or perhaps you may have heard already. It all began so suddenly and was carried through so quickly that we hardly knew what was happening elsewhere until it was completed. First, Carranza ordered all the Government employees to vote for his candidate, Mr. Bonillas, in the coming elections or lose their jobs. Then Obregonistas began to be imprisoned and a few were shot. When troops were sent to Sonora (the stronghold of the Obregonistas) for the easily apparent reason of forcing the elections, that state naturally revolted and like a flash state after state joined the revolt. and most of the Government troops as well went over to the other side.

On Friday evening, May 7th, about six thousand government troops entered this city, to keep it from the Revolutionists. The soldiers were ill provided with horses, uniforms or guns, and were a sorry looking group of men to be called soldiers. The next morning orders were issued for everyone who had guns to bring them in within seventy-two hours or be considered an enemy of the Government. (Needless to say, everyone did not comply.) All the horses it was possible to get by force or other means were also taken and supplied with saddles from the saddle stores. The poor milkmen who carry their large cans of milk on the horses were the heaviest losers that way, and it was almost pitiful to see them obliged to carry their cans on their backs or in wheelbarrows.

Just outside the city, within ten miles, we knew the Revolutionists were waiting to enter; we expected a clash any hour between the forces of each side. For two or three days everything remained as calm as possible. Then on the following Tuesday morning while we were in our classes, we heard the commotion of shouts and shooting. Within twenty minutes most of the parents had either come or sent for their children. People were running in every direction on the streets. We didn't know just what was happening, but supposed the Revolutionists had entered. Later in the day we heard that all Government troops had revolted at a given signal, had captured their leading generals, imprisoned them and declared void the ruling powers. In all, only three men were killed that morning.

In past revolutions, many of the Government employees were killed off or imprisoned when a new party entered. Consequently no one knew what would happen to them this time, and for two or three days hardly a policeman was to be seen. The day following the revolt of the soldiers, the State Governor and a few high officials were imprisoned, but nothing done to other employees beyond the fact that the leading ones lost their positions. On Thursday of the same week, the Revolutionists from outside the city did enter, but without any disturbance whatever. For a few days more we were without any ruling body whatever, until the provisional officers were named. Now everything

is as quiet again as usual, and today is the big day in Mexico, where 80,000 troops alone, as well as many others, will march in the big parade in honor of the new government. Never once were we in any danger whatever, though one night I did feel rather uncomfortable for a little while when a group of cavalry came riding down our street and then suddenly stopped in front of our building, for a short time and then moved on again.

I think the nation as a whole regrets the final tragedy in the taking of Carranza's life. As yet we do not know whether his own men did it to rob him, or were paid to do so by the opposing side.

The important part to us now is what the new Government will do—whether it can establish peace and permit the coming elections to be fair and just, or will the country again break up into factions. Oh, that we might have educated Christian statesmen now!

Our school work is going on as usual without any break, and we are now planning for the customary public examinations at the close of the year and for the final fiesta. What a contrast one sees in nearly all our pupils now as compared to last September. From day to day one sees little change, but, looking back, the change seems almost marvelous.



Our Book Shelf

Miss Emeline's Kith and Kin. By Winifred Arnold. Pnt. by Revell Co., pps., 224, price \$1.25.

Not a stereotyped missionary story, but very readable. It tells of the good work returned missionaries can do in the communities where they sojourn in winning over the uninterested to a better understanding of the work done in non-Christian countries.

G. H. C.

“Glorious Virtue” of Tunghsien

By Alice Huggins

WHEN one first comes to a foreign land there is no end of material for letters. In fact, one feels swamped with the newness of everything, and wonders how to find the time to write it all down for the folks at home. One wants to write volumes, and is deterred from wanting to publish them only by the remarks of the veterans, who speak somewhat in this wise: “How long have you been out from home? Six months? Written a book yet?”

Everything one sees is different and interesting—funerals and weddings of course, but also the itinerant barber and people of all other trades, fortune tellers, sawers of wood and distributors of water, babies, houses, shop signs, hair dressing—everywhere the eye turns is something to exclaim about and inquire into, and make one want to sit right down and write home. The walk to the Language School, language lessons, the doings of language teachers or servants, are all teeming with interesting material.

After a year or two the newness wears off. The teachers and servants who were as interesting as a zoo have become human beings whom one likes or dislikes for the same reasons one likes or dislikes people at home. The entrancing odd characters on the



Chinese Priest at Lama Temple
carrying Mask

shops have become words with meaning, and therefore not curiosities. And little by little everything seems to become so familiar that one wonders that the folks at home in America still think of it as odd and far away.

By the time one has reached this stage of missionary experience, one has already been working for some time, and has been making friends among the native people in the same way one makes friends anywhere, and is beginning to find he has time for little beside the interruptions of the daily routine which are sure to come and so the center of interest shifts. It is no longer the strange sights on the street or in some unfamiliar home. Attention and thought are occupied with the burdens which one vicariously bears for those around him, and with trying to solve the problems which intercourse with one's fellows thrusts upon one.

My work being educational, the folks I care most about are my teachers and pupils. There are thirteen of the former, and about 300 of the latter. My best attention goes to my boarding school girls, of whom there are eighty, from the third grade through the seventh, but of ages somewhat in advance of those grades at home. Of course being principal, I have all the numberless tasks of a principal anywhere—tasks which make the title "principal" mean only another type of hard-worked coolie. But when I compare my task with that of Miss Beard, principal of the boarding school for American children, I find two big differences. Her students have parents who are working intelligently along with the school, and are able to furnish their children an education. The children's home training has included the fundamental moral principles, but the students are forever plaguing their teachers by breaking rules and being noisy and mischievous.

Among my girls are many whose homes are very poor and whose parents understand but very little of what the school is trying to do, although there has been mission work here for over fifty years. The girls, although they lack our Christian heritage, are as a rule easily controlled because of their Chinese reverence for custom and propriety; but they lack a sense of honor and

fair play and responsibility. Ordinary school discipline is child's play compared to any American school I ever saw, but our Chinese students are by no means without faults, sometimes serious ones.

One of my problems is that of every social service worker—how to give charity without making “rice Christians.” It seems to me that to be forewarned is to be forearmed in this as in everything else, and I think I can in all modesty say that I could invest wisely a good deal more money annually than I can secure. Among the foreigners on this compound there is a phrase which is fast becoming a proverb; “Don't spoil the girls.” I keep on the lookout for bright, nice girls who are missing the opportunity of an education on account of poverty, and so far, I have always had enough gifts from friends at home to let them come to school. I am sorry I get such a large proportion of the pleasure of helping them.

There are some such satisfying little girls who can't help but grow into useful women. I wish I could show you all of them and tell you their names and circumstances. I know you would find them as likeable as I do.

For example, there is Glorious Virtue. I first heard of her last year when one of the teachers came and said that if I wanted another little girl for the fourth grade, she knew of one whose family were church members but so poor that they could not possibly furnish her tuition and books. We had her



The Missionary in a Shrine !

come to school, and the next time she came to my notice was at the end of the year, when she came here to thank me, bringing back her books in very good condition. Her grades had been good, so I thought she was the kind we wanted to help and promised her aid for this year.

In the meantime I had heard something about the family. There are six children, the eldest daughter being dumb. Glorious Virtue is the second daughter, and then there are another little girl and a boy who have this year entered the first grade by our aiding them with tuition and books. There are two still smaller children. The father sews shoes for a living at five coppers a pair. When we realize that it takes several hours to sew a pair and that he is not sure of having all the work he can do, we can calculate something of their poverty. Out of this he must feed his family of eight and clothe them all, which is no small item, beside taking care of all the incidental expenses of a family anywhere. Small wonder he could not furnish tuition and books so his little girls might study.

Last fall Glorious Virtue complained every afternoon of a headache so she could not study. I thought perhaps it was her eyes, but Dr. Love said, "Does she eat any lunch?" and we found out that not only did the children not have very much to eat morning and evening, but at noon they had nothing. So every day we have had her coming to eat a dish of porridge before school in the morning, and big hearty dishes they are too. It is no wonder that her headaches are all better.

The other day she suggested that now she was all better she wouldn't need to come and bother us any more, but I didn't see it that way. You should see the nice manners with which she says "Good Morning, Miss Huggins" in her newly acquired English, and then always a "Thank you, Miss Huggins" when she has finished eating and is leaving. Or if I am not here, she hunts up Miss Smith and says "Thank you, Mrs. Smiss!" "Miss Smith" is a tongue-twister to the Chinese.

Knowing something of her circumstances, last fall when I had to have some shoes sewed for some other students, I sent them

to Glorious Virtue's father, thinking that I could give him some work at any rate. What was my amazement when Glorious Virtue brought the shoes back and refused pay. She said in her quaint way, "My father says, 'Aren't these shoes for the little refugee girls at the school?' My father says, 'They are poor children too, and he doesn't want the money.' My father says, 'We three children are getting so much that he just wants to help and please, whenever you have any shoes to sew, please send them to him.' My father says, 'Thank you.'"

I understand her father is very deeply in debt, and is trying to get someone to lend money to him, but his gratitude for the amount we have been able to do for his children has kept him from asking for any help from me.

This is the kind of people

est, best-behaved little girls in school, and as I look at her, I love to think what a difference the six or seven dollars a year we spend on her is making, not only in her life, but in that of all the family.

Another very promising girl is Virtuous Pearl, the great niece of an old Bible woman in the country. The child strangely enough has almost no relatives but two old ladies, both very poor. She will graduate with highest rank from my school here this year, and will be given a year's scholarship in the Academy at Peking by a Tientsin Chinese Y. W. C. A. secretary who used to teach here.



"Glorious Virtue"

we really ought to help. They are very poor now, but when Glorious Virtue and her younger brother and sister have studied for a few more years, they will be able to help financially, and the family will be put on its feet. Glorious Virtue is one of the bright-

Board of the Pacific

President, MISS HENRIETTA F. BREWER, 770 Kingston Ave., Oakland

Editor, MRS. E. R. WAGNER, 355 Reed St., San Jose

Home Secretary, MRS. C. A. KOFOID, 2616 Etna St., Berkeley

Gleanings from Southern Branch Annual Meeting

The Missionary Pageant seems to have come to stay as evidenced not only by the testimony of some who took part in the Parliament of Methods, led by Miss Sarah E. Bundy, but also by the beautiful pageant, "The Torch Bearers," given at the evening service of the Convention.

A unique feature of the annual meetings of the Southern Branch is the singing of Rev. and Mrs. Arthur B. Peebles. They are singing evangelists, who travel about among the camps and out-of-the-way places of San Diego County, singing sweet, old-fashioned, heart-touching songs to the accompaniment of an auto-harp—an instrument like a small zither, easily carried by hand.

Let all praise be given to those who think out new ways of working for missions. Mr. Lorenzo Slocum, over seventy years of age and a letter-carrier of Escondido, has for some years been taking subscriptions to the prominent magazines and turning seventy-five percent of his commissions to the Home Missionary societies of the several churches whose members are willing to subscribe through him.

Our Committee on Religious Education wants to make their good work still better, and to that end plan to introduce a friendly competition among Sunday school workers. Prizes are to be offered to missionary superintendents whose schools show advance in certain points—the prizes to be scholarships at Asilomar.

We congratulate Mr. Herbert Victor Nicholson and the Mission Board of the Friends' Church upon the acquisition of Miss Madeline Waterhouse—but it takes some grace to send that message, as the gain to Mr. Nicholson means just so much loss to the Doshisha. Mr. and Mrs. Nicholson expect to visit Mrs. Nicholson's parents in Pasadena about the middle of August.

Miss Nina Rice, having reached Sivas, after varied experiences on the way, now has the care of 350 orphan girls from three to twelve years old. She writes: "I am hoping and praying that some congenial person may be sent to share this part of the work with me. It is not that I work too hard but of necessity I leave so much undone. More are coming in, though we are very crowded already, and some of our best (native) teachers are planning to go away for further study and change."

A New Place on the Missionary Map

By Mr. John P. Dysart

I.

This story of Gogoyo, written some months ago, is interesting in that it gives the point of view of a newcomer.—*The Editor.*

I have come to tell you of a new place on your missionary map, Gogoyo, away up the Busi river, 150 miles from the Indian ocean, in Portuguese East Africa, where for a million inhabitants there has not been *one* missionary. Gogoyo is a most beautiful spot with the Chitabatonga mountains rising a thousand feet above us on the east; we love to watch the sunrise, but the most beautiful time is from three to six when we watch the lights change constantly, and are reminded of the words, "I will lift up mine eyes unto the hills from which cometh my strength," the strength of God the maker of the imposing hills. We are some 2000 feet above the sea, and a great unbroken plain slopes down to the distant ocean. Half a mile away runs the Busi between high banks rising forty feet above it, often very swift and almost impassable.

A thousand acres has been granted to the mission there, ground for orchards and gardens has been cleared, and a big stockade made to protect the cattle from lions and leopards, while wide paths wind between the houses, camps, springs and gardens. In a house of mud and poles, you will find Dr. and Mrs. Lawrence who opened the new station. According to the

requirements of the Portuguese Government, one must build of bricks and sawn timbers, so that is the kind of house finished for Mr. and Mrs. Dysart, and to keep the bride from being lonely in this wild spot, thirty miles from other white settlers, with her immediate neighbor ten minutes away down the hill, she has a telephone so that she can talk to Mrs. Lawrence.

Leopards? did I say? Yes, they often come at night to steal a goat, chicken or dog, and one bolder than all the rest, killed a boy and girl from one of the native settlements. Friends came asking our help to kill the beast, and we sent one of our Christian boys with a rifle. However, he did not kill it, as it went to another village and jumped into a group of natives sitting around the fire, and two of the young men speared it to death. This shows how the natives are being led to feel that they can turn to the missionary for help. They come for medical help, also. The Spanish influenza took its toll here and Dr. Lawrence was hurried from one point of the compass to another to inoculate sick and well. Such timely help brings home to all the real reason why the missionary has come, and opens the way for the Gospel message.



Life in a New Station

Cutting down trees, sawing planks, clearing land, making bricks, all has involved the keeping of a large number of men and women for work, and has given a grand chance for preaching and teaching. Many have expressed their intention of becoming Christians. It is fine to see the new homes where both the man and his wife of their own accord put on European clothes, and come on Sunday to hear the message. The boys and girls are all very keen to learn, and are always asking when the school is to open. But we can not begin a real school until we have met all the requirements of the Portuguese. We have been delayed about surveying the land which is one of the things they say must be done.

More than anything else, we want you to know about the girls that are going to be helped at Gogoyo. For a stretch of over 600 miles of Portuguese Africa, there is not one friend to be found for the black girls. The poor girls of that land could lift no cry that would be heard this side of heaven. Perhaps it is because their cry has been heard by our merciful, loving Father that we have been led to sacrifice much in order to start a lighthouse on the hill for them. We appeal to you, God's children of light and power, who have caught the spirit of His Son. Will you help us in this endeavor to spread the light in this sin-cursed spot, for no where else will you find those who are more tightly bound in its shackles, or more helpless when caught in the traps set for them!

Hopeful Words from Gogoyo

By Florence E. Lawrence

II.

Somewhat later than the preceding article is this encouraging report by Mrs. W. T. Lawrence.

Mrs. Dysart and I have both grown very fond of Gogoyo, and just love the work here. The weather just now is very trying to nerves and body. We have not had our usual rains this year to cool the air; we have thunder from day to day, but

no rain. The drought begins to look serious. Well, God is above and will prove "the very present help in every time of need." We shall soon be entering our cooler days, and the heat will pass by. Many have it much worse than we have.

The work is going on finely, almost every week witnesses some one coming forward to own Christ as Lord. I have prayers with the girls every night—our future Girls' School, and at the close one evening one of the girls said she wished to be a Christian, and the following Sunday another made the same decision. We have a good Sunday school at nine o'clock in the morning, and a large inquirers class too—all very encouraging. A sewing class meets on my veranda every Friday, and a singing class Friday and Saturday for girls. Last night about fourteen boys came to ask if I would teach them to sing, so I shall try to take them Wednesday and Friday evenings. My time is getting filled up as



Building the Church at Gogoyo
Each one gave eight days of free work

I have to teach my own three children, there being no school here for them.

We are hoping the Woman's Board for the Pacific will be able to give us the funds promised so we can start the building for the girls' school. We are holding on to six or seven who wish to go to school, but as girls here are married at about eighteen, there is not much time to have them with us.

A Community Missionary Meeting

An Open Letter to Program Committees

By Grace Spalding

DEAR JUDITH:

You'll be just as happy as we are over the success of our last venture in missionary meetings!

A Northfield idea? Yes, that is, it grew out of something said by that adorably clever Lutheran woman, Mrs. E. C. Cronk, who teaches Methods at the Summer School for Missions. I think, Judith, it was three summers ago! One morning, this enthusiastic person was talking something about rural communities, country villages, and small towns possessing peculiar possibilities for presenting special programs for missionary meetings. As a flash, the idea came to my mind, and I said, "Why not?" More than once since that time has the idea begged to be tried, but it was not until the other Friday that it saw the light of day.

You know, Judith, that the wise women of the Boards, your Board and mine and all the others, I guess, declare that August is a vacation month. A good time for many things—but missionary meetings—never!

Isn't it fine, Judith, that to each one is given his own opinion? We've felt jealous for the presence at our missionary meetings of that body of bright, brainy women, the teachers in the public schools, a large percentage of whom live in our little village. But somehow, upon whatever day of the week or hour of the day you set the meeting, they are always busy.

There comes a time, when vacation is almost over, summer conferences ended, and yet school is several days off. My dear, arouse the women to the fact that any one of the last fourteen days of August is a heaven-sent time for a *special missionary meeting* to capture the presence of these school teachers, summer visitors and the luke-warmly-interested-in-missions women.

Danielson is a little country village, so small that a good sized map of Connecticut is needed to find it.

It is the custom, during the summer, to hold on Sunday evenings upon the attractive little park a community service, in which the five Protestant churches are represented. After one of these services had closed, we heard a young woman tell of a most interesting little missionary, pageant-like program she had witnessed the Sunday night before, presented by the young pastor of a near-by rural community, who is himself a foreigner. She said that he had a pleasing voice, spoke faultless English and looked very attractive in his native garb. Judith, in a second, I knew that here was my opportunity.

In reply to an invitation by telephone upon Monday, he said that he would be delighted to motor over, and speak to a group of women on Friday. The die was cast, Judith. We kept on praying, and planning.

It can truthfully be recorded that many a house in this village will most cheerfully open its doors to a missionary meeting. We had in mind one, whose mistress is a teacher in our high school. It is centrally located, the dwelling place of an honored old family interested in all that is Christian and good. Judith, did it ever occur to you that priceless old cherry and mahogany and solid silver can lend a charm to a missionary meeting as well as to a D. A. R. gathering? Well, they can.

The editor of the local paper kindly gave us space with a head line upon the front page where all, Thursday evening, could read that upon Friday "A Community Gathering would be held." The speaker, an Armenian, would wear the garb of his home land and tell of conditions in that country before and since the great world war and the need of Christian mission work. It was

also noted that there would be special music, and that during the social hour tea would be served."

"What a pity," some one said, "that you couldn't have thought of it in time for pulpit notices." When you pin your faith, Judith, to a pulpit notice for attendance at a missionary meeting you are not in danger of having a capacity house. The personal invitation counts. Many will accept it over the telephone, a few need notes, and some a call—you know your women.

You and I know what it means to be a busy housekeeper, but one can pray when sweeping and cooking the meals; and every available minute one can telephone those cheery "bids" to "The Community Gathering." Do you think we walked the streets and entered the shops during those four days with closed lips?—Well, we did not. The sight of a woman meant an invitation. Seventy-five, by actual count, one enthusiastic worker invited. It gives a peculiar thrill to be invited by two or three. Our church holds its service of prayer Tuesday night. We were right there with a notice, and the young pastor was quite earnest about urging the women to attend—they came, too. Thursday night at the union mid-week service we made a modest announcement, and were gratified to hear several say that they planned to be there.

Friday was a perfect late-summer day, a foretaste of our glorious New England autumn days. The house was most attractive with cut flowers and fresh air everywhere. All was in readiness, tea table set, lemons cut and water all ready to boil. For a brief space we sat still before the women began to come. In a most hospitable and gladsome manner the teacher-hostess opened the door and took the hand of each woman. Then we did our humble part by trying to find just the right seats and seeing that each one held a Northfield Hymnal. The women kept coming and coming until the rooms were filled. Oh, Judith! it was great!

Upon the first stroke of three o'clock the leader asked all to sing, "We've a Story to Tell to The Nations." The piano was played by a teacher in the grade school. While we attempted no

speed record, I assure you that it was not the long metre which some, even to this day, Judith, think the tune for missionary hymns. The hostess had declared that she would rather have them sing all the verses of a single hymn than two verses of two or three. So in true Northfield style and with real Northfield "pep" we sang it through.

After the singing, the leader spoke of the need of intercessory prayer. She read that bit of verse I love, beginning:

*"The weary ones had rest; the sad
Had joy that day, I wondered how!
A ploughman singing at his work,
Had prayed, 'Lord, help them now!'"*

Then she asked all to assume an attitude of prayer while the presidents of three missionary societies read prayers, then all joined in the Lord's Prayer. One could feel the presence of the Lord. A dear, sweet-voiced woman read the Great Command and the promise of God's presence with all those who "Go."

Then the leader showed wisdom, and attempted no lengthy introduction, but seeing that the speaker was all garbed and ready in the hall she invited him in. In his address he told new and interesting stories of ancient Armenia, and made us see his people as brothers. We were glad that the women asked intelligent questions and were so much interested. You know of course of the desperate need of relief. We kept to the hour, and as a closing number of the program there was a solo rendering of that matchless missionary hymn, "I Listen to the Coming of His Feet."

In the hush that followed it seemed decidedly of the earth earthy to mention a collection; but you know, Judith, there are two things I love to do—take up a collection and give out leaflets. We like to feel that with some it was a *silver offering* unto the Lord, a visible token that they would hasten the coming of His Kingdom upon earth.

After all had departed we sat down to have our tea and talk it over. We felt that it had been a "worth while occasion" and that a "Community Missionary Meeting" in August can be a success.

JOAN.

Field Correspondents

Miss Nellie Alice Cole writes from Trebizond: (Miss Anna L. Daniels is now associated with Miss Cole, though still working under the Near East Relief Commission)

This afternoon I was reminded by one or two incidents that we often take for granted that others know all about things which have become routine to us; and it probably happens that our routine may have new elements of interest for others.

When school opened in December the first thing I tried in the handwork line was to find out how many girls had ever used a crochet hook. There was some poor basting thread on hand and the girls all practised on that. As fast as they were ready they were changed to crochet cotton and given simple patterns. So as to be sure and have enough for practical use of whatever was made, four "arshums," or three yards, was given as the amount to be made from each pattern. But before they began on the good thread the girls had to make a thing in which to keep their work clean, so some squares of plain muslin were given them to hemstitch. On one corner was fastened a bit of tape, after the hemstitching, and then the little "boghja," or sewing carry-all, was ready. Later the tape can be ripped off and they will have a good sized hemstitched handkerchief. Some of the girls were such "raw recruits" that they did not know plain sewing and so found the patchwork squares almost beyond them at first. They have not places, most of them, to keep their few possessions, so they made squares of patchwork (about a yard square) to take the place of a box for clothes. When I have made the inspections of the orphanages these squares holding the one change of underwear, a second apron, and the unbleached muslin towel, look very neat.

After Christmas it was almost pathetic to see with what care they had put away the picture card or other tiny gift received at that time. To the smaller children who had been carried off by their captors when very young, this was the first Christmas celebration they could remember, and it did one good to see their pleasure.

Then came the time when the question arose as to what new thing the girls were to have for their Easter. Our number had gone well over sixty, so it was no small problem. At last it came out that they were each needing a handkerchief. Forthwith a square apiece was cut for them to make up with the hemstitching, and, lo, the day before the Easter vacation there were neat bundles of finished handkerchiefs ready. They all went away with these new handkerchiefs, so happy! Just think, in nine-tenths of the cases they had only possessed a scrap of old cloth. I don't know what they would think if they knew that the majority of our American girls would feel lost without at least a dozen handkerchiefs.

One bit of sewing naturally led to more and so the next thing was to have them start on making a new set of underclothes all by hand, to replace the worn out garments received some months before. Most of the girls have finished part of this work and some have finished it all and gone back to the lace-work. It has surprised me that on their sewing afternoon, Wednesdays, they have been so content to sit and sew continuously for two or more hours. Of course they are allowed freedom to move quietly about the room so there is relaxation and freedom from school silence. When given the chance for recess they have not wanted it. The cozy sewing bee atmosphere has proved more attractive than play, especially as they are usually taught an old Armenian song during part of the sewing time.

There are five grades or classes now in the school and the lowest class can scarcely read; so they are given a good deal of memory work which they pick up readily, although they find the reading and writing of their language very difficult.

The three looms on which we hope to have the girls taught to weave the native cloth should be ready next week for the weaving relays. Then too among the recent arrivals of miserable refugees has been found a woman who was saved because she knew how to sew. She was also able to save and keep with her two girls and to teach them a little sewing. We are hoping to use her to start the older girls in dressmaking first principles. Wherever

these people can be led to help each other it seems more satisfactory in the long run than to depend on foreigners. I do not mean in the financial way, because that at present is out of the question with most; but I am eager that all who know how to do any one thing well shall be ready to help another to learn.

I keep reminding myself that all these early principles had to be taught us little by little, although we were born with more or less of what might be called hereditary or generations of training in our veins. So it is no wonder that they present entirely new ideas to these girls, but they are quick to imitate and learn, and what is more it seems as if they finally begin to reflect the spirit of what is being taught and that, after all, is what is to abide.

Miss Gertrude Harris writes from Ahmednagar, India:

It is a long, long way from Massachusetts to India! The vicissitudes of a poor sailor on such a long journey are many, but they are all over and I am back in the land of my adoption.

Holyoke bungalow, where Miss Frances Woods lives with the other young ladies of the Girls' School, is full to overflowing, so I am biding a wee in Rose Cottage, where Dr. and Mrs. R. A. Hume live when in India. In June I shall return to Alice House to be in the dormitory with the students of the Bible Training School. The very expressive idiom in Marathi for doing things at arm's length is "Tending goats from the back of a camel." One of my pet theories is that training of this kind is intensive work and can best be accomplished by living in the dormitory with the women. The present class finished the three years' course in April, and in June we are expecting to open new classes. Recently the General Council voted a measure that puts training in the Bible School on the same basis as that in other training schools for women in Western India. This means that the entrance requirement and salary will be the same as for those in schools receiving grant in aid from government. We are hoping women of a higher grade will take this training for definite Christian service, both as Bible teachers and Bible women. The recent survey of the Mission work for the Interchurch Movement revealed that

our greatest need is in the line of evangelistic work. That fact, together with the prospect of Indian governance of education in the near future, gives us much food for thought. India will be educated—that is to be one of her chief objects from now on. The question for us to face is what part Christian education is to have in this matter. (See frontispiece.)

Gozarabai and I have been calling in the homes of the members of our classes for Hindu women. These classes have been closed for a week because of Shimga—the Hindu Harvest Festival. This is about the worst of all their festivals as it seems to give them license to do every evil in the catalogue. Stealing fuel for the Holi fires, drunkenness and rowdiness are favorite occupations at that time. Boys amuse themselves by using the very worst language and squirting colored water on passers by, so it is not safe for women to be on the streets during those days. These things are done in the name of religion, so even educated Hindus do nothing to prevent the menace. Hinduism is well entrenched in this land. The atmosphere is full of it and it seems to resist every attempt to uproot it.

However, things are slowly, slowly changing—abundant evidence of which may be found in the remotest hamlet. This very fact gives us courage in our daily work. My work takes me into the very heart of the city four days in the week, and each time I meet a number of child brides. Recently I met a woman carrying a little girl across her hip as is the custom of carrying children here. The child's face was painted with very red powder and on her head was the regulation head attire of a Hindu bride. I asked her mother where she was taking the child and she said she was taking her to be married.

Yesterday Gozarabai and I were calling in the homes of the children of our Sunday school for Hindu children. We went first to the home of one of our problems—a boy ten years old, whose character just oozes naughtiness. His home is in a narrow street—we would call it a back alley in America, made more narrow by a loud smelling drain in the middle of it. After knocking at the door several times a woman put her head out of an upper

window and asked us what we wanted and why we were there. This was our little boy's grandmother. After we explained that we were her son's teachers, she and the boy's mother came down stairs, opened the door, and sat down complacently in the doorway. We stood and visited in the nice warm March sunshine while the thermometer was ranging around 96 degrees. The women grew quite friendly as we talked of our hopes for our little problem. Our errand over, as we thought, we started away, when our hostesses in the doorway suggested that they would like us to sit down and chairs were brought and placed for us in the shade of a house nearby. In the meantime, other boys' and girls' mothers from the neighboring houses came near. We sat down and asked our audience to do likewise. It now consisted of women, children and two or three men—in all, more than forty people, sitting with the above-mentioned drain in the middle. That audience sat very quietly while Gozarabai told them a story about Jesus as none but an Oriental can tell stories. That picture of the Man of Galilee, given in the rich local coloring, made Him very real and helped me to realize more clearly how He embodies the ideals of the Orient. What a wealth of color India will bring into the world's picture of Christ! That audience sang, "Give Me the Water of Life," again and again, for it is a song they love. The dusty alley with its ill smelling drain was transformed into a cathedral, and the audience of boys and girls and child brides, mothers and grandmothers, fathers and widows, all worshippers of many gods, were the worshippers in this cathedral where they beheld the Christ.

Fifty-Second Annual Meeting of the Woman's Board of Missions

The annual meeting of the Woman's Board of Missions will be held with the First Congregational Church of Montclair, New Jersey, November 10-12, 1920. All regular accredited Branch delegates and all missionaries of the Woman's Boards and the American Board are entitled to entertainment from Tuesday night to Friday noon. Applications should be sent in before October 10 to Mrs. T. P. Alder, 96 Llewellyn Road, Montclair.

Prayer
at Noontide



Encircling
the Earth

AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

Gains from the Venture

In my journey today I have passed a canal, a little later a noble river. Were I afloat upon the river my boat would carry me onward steadily, smoothly, to the desired haven. On the narrow water way made by man my more clumsy craft would be drawn along until a lock intercepted and a clever contrivance offered itself as a lifting agent. Then on a higher level I would advance until the process was repeated.

Progress in the Christian Church has been more like that on the canal than on the river. It has been by a series of uplifts. The Interchurch World Movement has given the church one such uplift. Now that we are on the next higher level we do well to get our bearings.

Are there gains of permanent value?

Are we a bit higher up to stay, or shall we drop back to the former level? Reflecting upon this, it seems to me we are gainers in several definite lines.

1. From the Surveys. They give one of the needed finishing touches to the Science of Missions. They show the church its task clearly and precisely for the first time. They are a sort of Babson's statistics for the church world; a blue print for Kingdom building from ground floor to attic. Hereafter if the denominations step on each other's toes in one corner of a county while no one of them takes a step towards placing a church in yonder empty corner; or if down-town and up-town churches in the great cities pursue an isolated, unrelated course, each to the other, ignoring vital facts which have been gathered by experts, they will make the same sort of stupid blunder that a cotton manufacturer would make if he failed to study the present conditions of his raw material, labor and the market for his goods.

Even in the deep and murky recesses of Asia the Christian pastor has now surveyed his wide-stretching parish, prepared a chart to show its needs, hung the chart, summoned his church members to study the facts, then organized the aroused men and women into groups for the evangelization of the entire district.

Such a contribution as these Surveys have made to the church is a gain with the quality of permanence at its heart, whatever improvements may be made in methods of investigation.

2. The benevolent girth of the church has been enlarged.

Seeing is knowing. Knowing makes some people think. Even a little thinking on the part of a few out of the whole mass of brains evolves a new ideal. It has been given to some men and women to believe that the church, as well as other institutions, should ask for large gifts and should expect them in response to a business like demonstration of the needs coupled with a growing perception of the stewardship principle. A largeness of spirit in the use of money answers to the appeal—not everywhere—not always—but there are enough signs to show a growth that has taken root, a value secured and come to stay. We cannot contemplate missions working in a small corner again, too timid and apologetic to step forth with bold requests.

Two striking facts have come to the surface as a result of the Interchurch Movement asking gifts from the Friendly Citizen class. The first that these citizens were less numerous than they were expected to be. Not having the religious motive—the “consecration”—they were dull to the appeal. The disappointment, in other words, as far as there is any, has its source *without*, not *within* the church. The second fact is that the canvass among the so-called non-church people has become a challenge of declaration to some and they have declared themselves on the side of the church, wishing their gifts to be included in the Class A list for the work of the church.

“Was not my grandmother a member of the church and why should I be considered outside the pale!”

“Was not my Great-uncle William pastor in that pulpit years ago and how can I be left out!” After all new life enlisted for

the Church is something of a compensation for shortage in Friendly money!

3. Co-operation among the denominations has become an established fact. We have sipped co-operation before, now we have actually taken a draught from the common cup. The taste is good and we want some more. We cannot conceive the possibility of a retrograde movement back into denominational isolation and unrelatedness.

In a little village in Connecticut a Methodist and Congregational church have struggled through years of history, each having on its resident list the names of twenty-five or thirty members. In several community affairs all the people worked together, maintained a reading club and the women a missionary club. Finally this spirit has penetrated the church life and now there is to be one body of fifty or sixty members, a pastor with a larger salary, in a parsonage put in attractive repair. A new spirit of self-respect and hopefulness seems to walk abroad in that village street.

Some such reflections as these three may make us feel thankful to the Venturers for their Big Venture which lifted us up to the next level. What a wonderful prospect is there in store for us up higher still!

M. L. D.

Going Up!— Like Everything Else

For two years the editors of *Here and There Stories* have been struggling, in spite of the fact that cost of printing and paper have nearly doubled, to keep the little paper at its old rate, believing that one of the chief purposes of the series is to make *good* story material accessible to *all* leaders by reason of its inexpensive form. Now, however, a slight increase is unavoidable and regretfully we announce the following new rates:—single subscription, 25 cents; clubs of ten, \$2.00; clubs of twenty-five, \$3.75; clubs of one hundred, \$10.00.

Do you know the *Here and There Stories*? If you do not, send for some. They offer ten home and ten foreign stories a

year, for children, all of the highest standard possible, all in attractive form. The club rates make them very desirable for societies or Sunday school classes. This is what one leader wrote us the other day:—"I wish to renew my subscription to 'Here and There Stories.' I feel I cannot fill my place as Superintendent of the Sunday school without the help of these little stories."

Junior Department

What Shall We Do Next?

EDITORIAL NOTE.—All material mentioned in this article can be purchased of the Woman's Board, 14 Beacon Street. If we haven't it, we will get it for you.

These are the weeks when in young people's societies, girls' clubs, and children's groups, all those having in charge the provision of plans for the fall are turning over possibilities for program making. And no year has offered more worthwhile or more interesting and varied material for study and program alike. From the very wealth of it, however, it may be confusing, and it is with that thought in mind that the following paragraphs have been prepared. They are, however, a forerunner of a set of little leaflets, each of which will present in concise but complete form a list of available material for some one group, together with suggestions, in brief, for the year's program. These four leaflets will be on order after July 15th. If you do not receive one from your Branch Secretary by August 15th, send to the Young People's Department, Woman's Board of Missions, 14 Beacon Street, Boston, and obtain any or all according to your need. The list is as follows: Plans for 1920-21 in Societies of Young Women and Girls; Missionary Plans for Leaders of Children; Missionary Plans for the Young People's Society; Missionary Plans for the Junior Endeavor Society.

There are, however, some societies and groups where plans

must be made before July 15th. For these and for the Junior Lookout who wishes to get a complete view of the material for all ages, the list below has been made as complete as possible and the descriptive matter as full as space permits.

Young Women—such as those of the Young Women's Auxiliary—have a choice of two foreign books: Mrs. Montgomery's book for women's societies, *The Bible and Missions* (price: cloth, 60 cents; paper, 40 cents, postage 7 cents), will be useful for many, especially those whose representatives have attended the Summer Conference at Northfield and heard Mrs. Montgomery lecture on the book. For this there is to be a pamphlet of programs by Mary Preston, adapted to use by either young women's societies or women's auxiliaries. There will also be, in all probability, a pamphlet of helps for the program committee of the young women's societies, though final word of this is not in as we go to press. A group of most interesting leaflets, portraying our own Congregational work as it illustrates the text book, is being prepared and will be ready at the Summer Conferences and later.

To committees convinced that for their societies *The Bible and Missions* is too general and too big a theme, we recommend a series of programs based on the study of one country. Since the young people of all denominations are this year studying the Near East, such committees will find much helpful material for such programs. *The Near East: Crossroads of the World*, by William H. Hall (price: cloth 75 cents, paper 50 cents) will afford a splendid basis on which to work. In our denomination particularly, the subject is a timely one and we can offer all committees an abundance of supplementary material. Come to us for help.

Young People—such as those in Societies of Christian endeavor—will find the Near East a most fascinating theme for their foreign study. Around Dr. Hall's book, mentioned in preceding paragraph as a text book foundation, any program committee can build a very interesting, as well as profitable, series. *Masoud the Bedouin*, by Alfreda Post Carhart,

(price: \$1.50) and *Shepard of Aintab*, by Alice Shepard Riggs, (price: cloth 75 cents, paper 50 cents), give in story form supplementary help designed especially for young people, the latter for "teen age" groups. Since the Near East is the biggest field of our Congregational Boards, we can offer a good list of supplementary material, as previously indicated, both in library books and in leaflet form. Our own Doctor Barton prepared the last chapter of the text book, after his recent visit to Turkey. For the sake of keeping up with present developments in that country, every young people's society should have access to *The Missionary Herald*, published by the American Board, 14 Beacon Street (subscription price: 75 cents a year).

Children's Societies have this year for their foreign mission work a wide variety which resolves itself into a choice of three themes, or a choice of two out of three.

- (1) *Fez and Turban Tales*, by Isabel M. Blake, stories, for Juniors, of boys and girls in the Near East (price: cloth 75 cents, paper 50 cents). *Handbook on the Near East* by Edith Glen (price: 25 cents) gives more than suggestions for using the book. There is also a group of picture sheets for poster use, etc.
- (2) *Lamp Lighters Across the Sea*, by Margaret T. Applegarth (price: cloth 60 cents, postage 7 cents; paper 35 cents, postage 4 cents). Helps to be announced later. This book is the companion piece to *The Bible and Missions*.
- (3) *For the Tercentenary*. We must not lose this opportunity to make the most of our great "Pilgrim landmark." If you have not used *Pilgrim Followers of the Gleam*, by Katharine Hazeltine (price: cloth 80 cents, paper 50 cents, postage 5 cents) to help them to become acquainted with the glorious history of our denomination, be sure to do it in this year of the Tercentenary. See *Suggestions to Leaders*, by Ruth I. Seabury (price: 15 cents). Basil Mathews' new book, *Argonauts of Faith* (price: cloth \$1.50, paper 75 cents) will supplement it in thrilling form by its great story of the Pilgrims themselves. We suggest that you use the Pilgrim

theme with one home and one foreign book. The three together, shortened and adapted as necessary, with the use of the helps where they are feasible for your purpose, will make a well-rounded year's program for any society.

Sunday Schools. The theme for this year is *Congregational Pilgrims on the Far Frontier*. The set of graded material included under this title is the fourth, and last, in a Congregational Pilgrims series leading up to and including the Tercenary year. This present combination is planned to show the outreach of the Pilgrim spirit in many lands, among many peoples. The entire set is obtainable at 50 cents, at either the American or Woman's Board. It is comprised as follows, separate parts selling as indicated:

For the Primary Department:—*Picture Stories on the Near East*. An enlarged picture for each of the six stories. Published by the Missionary Education Department, Interchurch World Movement. Sold separately, 50 cents.

For Juniors:—*Hero Tales*. Eight sketches of men and women pioneers in foreign lands. Sold separately, 10 cents.

For Intermediates and Seniors:—*Ten Minute Programs*. A series of six, showing the far reach of the Pilgrim spirit on six mission fields. Sold separately, 10 cents.

Poster Suggestions for both Junior stories and Intermediate-Senior programs.

Picture Sheet. Illustrative material for bulletin boards, poster use, etc. Sold separately, 5 cents.

A Christmas Program, with supplement, combining the usual Christmas message with the challenge of the Pilgrim spirit. Sent in quantity free to Schools sending an offering to the American Board and the Woman's Board. Supply of offering envelopes on request.

Investment Circular. Showing strategic opportunities for investment in the work abroad.

The New Plan. If in your church you are using the Week-Day Session Plan of organizing the Primary and Junior Departments for a Service Program on a week day, we can offer you, too, a choice of Junior programs.

- A. Use (3) above, combining *Fez and Turban Tales* with *Pilgrim Followers of the Gleam* (part of it at least) and the home book, *Mr. Friend-o'-Man*. All these are *now ready*.
- B. *Junior Programs* by Frederica Beard, written expressly for these groups. Title and price to be announced later. Will be ready in the fall. This set is to include practical service as well as study and will cover both home and foreign missions as well as local service. It can be used another year. The other will never be so good again as in this Tercentenary year.

NOTE.—If your Week-Day Service is for the Primary age only, you will want *Mayflower Programs* by Frances W. Danielson and Jeannette Perkins. Price announced later. Ready in the fall.

Woman's Board of Missions

MRS. FRANK GAYLORD COOK, *Treasurer*

Receipts May 1-31, 1920

Friend, 9.03; Friend, 3.50,	12.53	Springfield, Ch., 3; Stacyville, Ch., 1; Steuben, Ch., 2; Veazie, Ladies' Aid Soc., 3,	592 06
MAINE			
Bar Harbor.—W. M. S.,	5.00	<i>Western Maine Branch</i> .—Mrs. George F. Cary, Treas., 396 Congress St., Portland. Alfred, Aux., 6, S. S., 15; Auburn, Cheerful Givers, 10; Augusta, Aux., 70; Cornish, Aux., 6; Gorham, C. R., 2; Phippsburg, Ch., 1; Portland, High St. Ch., Aux., 13.12, State St. Ch., Aux., 334.07, Williston Ch., Dau. of Cov., 150; Solon, Ch., 1; Waterville, Aux., 40; Wells, Second Ch., 6; West Falmouth, Second Ch., Aux., 3,	657 19
<i>Eastern Maine Branch</i> .—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Bangor, All Souls' Ch., Woman's Assoc., 140.59, Jr. Aux., 25, Hammond St. Ch., Women, 7.64, C. R. 46 cts., Prim. S. S., 1.29; Bar Harbor, W. M. S., 14.37, C. R., 12.06; Boothby Harbor, Ch., 35; Brewer, Ladies' Miss. Soc., 22; Burlington, Ch., 5; Calais, Aux., 89, Dau. of Cov., 12; Carroll, Aux., 6; Dedham, Ch., 1; East Machias, Ch., 10; Ellsworth Falls, Miss. Soc., 2; Fort Fairfield, Ch., 7; Hampden, W. M. S., 7; Holden, Women, 8; Houlton, Woman's Miss. Union, 20, Machias, Friends, 5, Aux., 20.65, S. S., 15; Millbridge, Ch., 1; Millinocket, Ch., 2, Club, 5; Monarda, Silver Ridge Ch., 1; New Sweden, Ch., 1; Orono, Woman's Guild, 12, Jr. C. E. Soc., 2; Otter Creek, Aux., 10, M. B., 8; Princeton, C. E. Soc., 1; Robbinston, Ch., 1; Rockland, W. M. S., 50; Sandy Point, W. M. S., 10; Searsport, Woman's Miss. Union, 8; South Brewer, Ch., 5;			
NEW HAMPSHIRE			
<i>New Hampshire Branch</i> .—Mrs. Jennie Stevens Locke, Treas., 21, South Spring St., Concord. Acworth, Ch., 5.50; Barnstead, Ch., 2.50; Bartlett, Ch., 6.50; Dover, Aux., 9; Exeter, Aux., 34; Farmington, W. M. S. (25. of wh. to const. L. M. Mrs. Mary E. Parker), 27; Frances-town, Ch., 9; Greenville, Ch. and S. S., 8; Hampton Falls and Seabrook, Line Ch., Women, 3.50; Lebanon, Prim. S. S., and Girls' M. B., 30; Manchester, First Ch., W. F. M.			
Total,			\$1,254 25

- S., (Len. Off., 19.45), 126.75; Newport, Newport Workers, 50; Somersworth, Aux. (25. of wh. to const. L. M. Mrs. Frank G. Woodworth), 27; Temple, Ch., 6.60; Wolfeboro, First Ch., Philathea Band, 5, less 170 rec'd Jan., transferred to Cong'l World Movement, 180 35
- Vermont Branch.*—Mrs. W. O. Lane, Treas., 55 Cliff St., Burlington. Ascutneyville, Miss. Soc., 3.08; Barre, Girls' Club, 5, Boys' Club, 4, Prim. Dept., S. S., 10, Benson, Aux., 17; Berkshire, East, Aux., 10; Brattleboro, Conquest Club, 5, S. S., 89; Bristol, 5; Burlington, First Ch., Aux., 71.50; Grafton, Aux., 3.18; Lunenburg, First Ch., 6; Middlebury, Aux., 14.02; Newfane, C. E. Soc., 4; Northfield, Aux., 12; Rochester, Aux., 3.75; Royalton, Aux., 8.55; Rutland, King's Daughters, 5; St. Johnsbury, North Ch., Aux., 55.01; Wallingford, Ch., 14; Waterbury, Aux., 15; Westmore, Aux., 23.80, 383 89
- MASSACHUSETTS
- Friend, 200 00
- Andover and Woburn Branch.*—Miss Minnie C. Messenger, Treas., 24 Ashland St., Melrose Highlands, Friend, 10; Lawrence, Trinity Ch., Aux., 30; Lexington, Hancock Ch., Jr. C. E. Soc., 7; Lowell, Miss Mary E. Fletcher, 10, Highland Ch., 15; Medford, Mystic Ch., Jr. Comrades, 20; Melrose, First Ch., Aux., 90; Melrose Highlands, Aux., Mrs. Amelia S. Loring, 5; Methuen, First Ch., 59.24; South Medford, Union Ch., Woman's Christian League, 10; West Medford, Mission Travel Club, 20.31; Winchester, First Ch., Miss. Union, 175, Children's Miss. Soc., 10, Crusaders Boys' Club, 10, 471 55
- Berkshire Branch.*—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Adams, Prim. Dept. S. S., 12.60, Northfield Corner Cl., 1.50; Canaan, Aux., 11.24; Dalton, Friend, 300, Aux., 942.56, S. S. Cl., 100; Great Barrington, S. S., 11.36; Housatonic, Ch., 15, Pilgrim Cir., 25; Interlaken, Aux., 8; Lenox, Aux., 82.88; Pittsfield, French Evang'l Ch., 15; Stockbridge, Aux., 75; less expenses, 38.67, 1,561 47
- Essex North Branch.*—Mrs. Leonard H. Noyes, Treas., 15 Columbus Ave., Haverhill. Amesbury, Main St. Ch., Mary Antin Club, 10; Georgetown, Aux., 54; Haverhill, West, Harriet Lowell M. B., 5; Newbury, Byfield Ch., Aux., 4.75, H. H., 5, First Ch., 18.85, C. E. Soc., 6.25; South Byfield, S. S., 61; Ward Hill, Jr. C. E. Soc., 2, 166.85
- Essex South Branch.*—Mrs. Lawrence Perkins, Jr., Treas., 27 Chase St., Danvers. Off. at Children's Rally, 1.32, Beverly, Dane St. Ch., Ivy Leaves M. C., 45, Washington St. Ch., Aux., Len. Off., 30, S. S., 10, Prim. S. S., 2.50; Cliftondale, Jr. C. E. Soc., 15, Girls' Miss. Study Cl., 10; Danvers, First Ch., Jr. S. S., 5, Prim. S. S., 1.80, Maple St. Ch., Aux. (Len. Off., 20), 130.48, Pathfinders, 5.50, S. S., Len. Off., 9.87; Gloucester, Trinity Ch., Aux., 237.36; Lynn, First Ch., Camp Fire Girls, 2.50, North Ch., Aux., 91.84; Swampscott, Aux., Len. Off., 24, 622 17
- Franklin County Branch.*—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. New Salem, Ch., 7 50
- Hampshire County Branch.*—Miss Harriet J. Kneeland, Treas., 51 Harrison Ave., Northampton. Amherst, Miss Hunt's S. S. Class., 1.50; Amherst, North, Aux., 5; Chesterfield, Aux., 40; Granby, Aux., 15 cts., Hadley, Aux., 85; Hadley, South, Aux. (25. of wh. to const. L. M. Mrs. William Bachelder), 132.73; Haydenville, Aux., 30.50, O. J. S., 5; Northampton, Mrs. Abbott, 5, Edwards Ch., Aloha Guild, 50, First Ch., Aux., 325; Southampton, Aux., 100; Williamsburg, Aux., 100, 879 88
- Medford Hillside.*—Mrs. T. M. Early, 10 00
- Middlesex Branch.*—Mrs. Walter S. Fitch, Treas., 29 Chestnut Hill, Greenfield. Wellesley, Jr. C. E. Soc., 47
- Norfolk and Pilgrim Branch.*—Mrs. Elijah Ball, Treas., 136 Marlboro St., Wollaston. Braintree, Aux., 30; Quincy, Bethany Ch., Aux., Len. Off., 37, Everyland Band, 55; Sharon, Aux., Len. Off., 29.05. In mem. of Mrs. Long, by her Son, 15, Weymouth Heights, First Ch., Light Bearers, 8, S. S., 5, Jr. C. E. Soc., 2, 181 05
- North Middlesex Branch.*—Mrs. Flora M. Kimball, Treas., Littleton. Groton Off. at semi-ann. meet., 13.65, South Acton, Aux., 20, 33 65

Old Colony Branch.—Mrs. Howard Lothrop, Treas., 3320 North Main Street, Fall River. Off. at semi-ann. m. et., 15; Attleboro, Second Ch., M. C., 72; Mattapoisett, Ch., Aux., 50; Middleboro, North Ch., Aux., 11; New Bedford, North Ch., Round-the-World Club, 10,

158 00

Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Off. at Y. P. Rally, 16.68; Friend, 10; Chicopee, Third Ch., Aux., Mrs. Sara Macauley, 20; Holyoke, First Ch., 5.35; Grace Ch., Jr. C. E. Soc., 10; Ludlow, Union Ch., Aux., 45; Mitteneague, Ladies' Benev. Soc. (25 of wh. to const. L. M. Mrs. Herbert C. Livingston), 75; Monson, Y. P. Christian Assoc., 10, S. S., 15, Home Dept., 10; Southwick, Aux., (25 of wh. to const. L. M. Mrs. Kenneth E. Gillett), 59, C. E. Soc., 5; Springfield, First Ch., Woman's Assoc., 150, Hope Ch., Women's Guild, 84.25, Kayopha Club (to const. L. M., Miss A. Evelyn Jewell), 25; Westfield, Second Ch., Aux., 58.25; Wilbraham, United Ch., Miss Sarah F. Whiting, 20, Aux., 5,

623 53

Suffolk Branch.—Miss Margaret D. Adams, Treas., 1908 Beacon St., Brookline 47. Arlington, Bradshaw Aux., 50; Aurburndale, Jr. C. E. Soc., 25; Boston, Mt. Vernon Ch., Mt. Vernon Guild, 30, Park St. Ch., Mrs. Frank W. Wyman, 50, Women, 100, Old South Ch., Aux., 102, Shawmut Ch., Prim. and Jr. S. S., 3, Union Ch., Monday Eve. Miss. Club, 40, Prim. Dept. S. S., 10.87; Boston, South, Phillips Ch., Jr. C. E. Soc., 10, Phillips Chapel, Jr. C. E. Soc., 5; Brighton, Mrs. L. P. Travis, 5; Brookline, Leyden Ch., Pro Christo Soc., 25, Beacon Lights, 9.05; Cambridge, First Ch., Aux., 468.66, S. S., 40, North Ch., 117, Pilgrim Ch., W. M. S., 50, Little Pilgrim M. C., 20, S. S., Prim. Dept., 12, Prospect St. Ch., Woman's Guild, World Dept., 50, Bearers of Glad Tidings, 5.65, S. S., 10; Chelsea, First Ch., Children's Floral M. C., 15; Dedham, M. B., 22.12; Dorchester, Central Ch., Aux., Len. Off., 32.60, Harvard Ch., Harvard Helpers, 10; Pilgrim Ch., Zeta Tau Kappa Club, 25, Second Ch., Jr. C. E. Soc., 10, Village Ch., Aux., 30; Everett, Mys-

tic Side Ch., Jr. C. E. Soc., 7; Foxboro, Cheerful Workers, 40; Hyde Park, First Ch., 88; Jamaica Plain, Central Ch., Jr. C. E. Soc., 25, S. S., Prim. Dept., 16.47; Medfield, Ch., Mrs. W. A. Fitts, 5, Aux., 20; Neponset, Trinity Ch., Stone Aux., 59.60, Jr. Dept. S. S., 10.54, Prim. Dept. S. S., 4; Newton, Eliot Ch., Eliot Guild, 50, Eliot Helpers, 15, C.R., 14.72; Newton Centre, Sunshine Soc., 40; Newton Highlands, W. F. M. S., 35; Newtonville, Central Ch., Seven Little Sisters, 116.59; Roxbury, Dudley St. Baptist Ch., Miss Edmands' S. S. Cl., 5, Eliot Ch., Jr. C. E. Soc., 5, Highland Ch., Jr. C. E. Soc., 15; Roxbury, West, Woman's Union, 89.88, Sunshine Aux., 25; Somerville, Prospect Hill Ch., Woman's Union, 14; Walpole, Jr. C. E. Soc., 9; Waltham, King's Messengers, 25; Watertown, Phillips Ch., Jr. Dept. S. S., 10; Wellesley Hills, Aux., 56.50; Winthrop, Union Ch., 10, less 11. rec'd Mar., transferred to Cong'l World Movement,

2,183 25

Worcester County Branch.—Miss Sara T. Southwick, Treas., 144 Pleasant St., Worcester. Athol, Ladies' Union, 27.22; Baldwinville, Mrs. A. A. Bronsdon, 5; Barre, Aux., 25; Boylston, Aux., 10; Dudley, Aux. (25 of wh. to const. L. M. Mrs. Martha J. Brayton), 26.25; East Douglas, Aux., 15; Lancaster, Sunshine Club, 3; Leominster, Pilgrim Ch., The Juniors, 2; New Braintree, Ch., 4.50; North Brookfield, First Ch., 30; Ware, First Ch., Ladies' Benev. Soc., 5, S. S., 5; Webster, Aux., 46; Westboro, Aux., 9.25; Winchendon, Aux., 66; Worcester, Friend, 500, Bethany Ch., Aux., 20, Central Ch., Woman's Assoc., 250.74, Hope Ch., Aux., 15, Old South Ch., Woman's Assoc., 140, Plymouth Ch., Woman's Assoc., 166.94, Little Light Bearers, 13.59, Tatnuck Ch., Woman's Assoc., 20, Union Ch., Woman's Assoc., 80, S. S., 20,

1,505 49

Total, \$8,604 86

LEGACIES

Boston. — Mrs. Mary French Geyer, by Geo. H. Cary, Trustee, with interest,

1,048 33

Framingham. — Miss Louisa A.

Eames, by Warren C. Travis,
Extr., 300 00

Total, \$1,348 33

RHODE ISLAND

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Int. Anna Reed Wilkinson Fund, 7.50; Int. on bank bal., 1.10; Friend, 50; Central Falls, Ch., 57.09, Senior Miss. Cir., 100, Gamma Tau Soc., 15, Prim. Dept., S. S., 5; Darlington, Ayuda Club, 25; East Providence, Newman Ch., Seekonk and East Providence, Aux., Len. Off., 45; Kingston, W. M. S., Len. Off., 40, Miss. Conquest Club, 50; Providence, Beneficent Ch., S. S., 25, Central Ch., Aux., Len. Off., 400, Edgewood Ch., Aux., 25; Plymouth Ch., Whittlesey Mem. Cir., 65; Saylesville, W. M. S., 15; Woonsocket, Globe Ch., Ladies' Union, 60, 985 69

CONNECTICUT

Bristol.—Mr. George W. Hull, 6 25

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Int. Martha S. Harris Fund, 90.35; Abington, Aux., 61.80; Bozrah, Aux. (to const. L. M. Mrs. Mary D. Avery), 25; Brooklyn, Constant Workers' Reconstruction Unit, 10; Chaplin, Aux. (to const. L. M. Miss Sarah L. Griggs), 25; Colchester, Aux. (Th. Off., 15, Easter Off., 9), 24; Danielson, Aux., 48.53; Greeneville, Aux., 54.22; Groton, Aux. (part Easter Off.), 43.35; Hanover, Aux., 205, Young Crusaders, 5; Jewett City, Aux., Easter Off., 6.25, C. R., 2; Lebanon, Aux., 5.35, Goshen C. E. Soc., 5; Ledyard, Newell Soc. (to const. L. M. Mrs. Martha G. Allyn), 25; Liberty Hill, C. E. Soc., 1.50; Lisbon, Miss Beatrice Read, 1, Newent Aux., 50; New London, First Ch., Aux., 22.48, S. S., Prim. Dept., 10, Second Ch., Aux., 2.25, C. E. Soc., 10; Niantic, C. E. Soc., 1; Norwich, Park Ch., Travelers' Club, 7, United Ch., Aux., 1000; Plainfield, Aux., Friend, 2; C. E. Soc., 5; Preston City, Aux., 2.10, C. R., 6.90; Putnam, C. E. Soc., 5; Stonington, Second Ch., C. E. Soc., 5, Dau. of Cov., 10, Story Hour Cir., 5; Voluntown and Sterling, S. S., 5; Wauregan, Aux., 25; West-

ford, Ch., 9; Willimantic, Ch., 38.02, C. R., 2, 1,861 10

Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. Clara E. Hillyer Fund, 247.50, Int. Julia W. Jewell Fund, 40; Off. at Children's Rally, 12; Gift Stewards, Miss Anna H. Andrews, 21, Mrs. H. S. Bullard, 50, Mrs. C. S. Mayer, 15, Miss Alice Foster, 25, Miss Emma Foster, 25; Berlin, Aux., 50; Bristol, Ch., 100, Aux., 48; Collinsville, Miss. Club, 25; East Hartford, United Workers, 15; Farmington, S. S., Prim. Dept., 5; Hartford, Center Ch., Guild, 50, Immanuel Ch., Aux., 660, Ch., School, 25, South Ch., M. B., 8; New Britain, Gift Stewards, The Misses Rogers, 200, South Ch., Children's M. C., 3; Talcottville, J. E. S., 4.09; Windsor, Aux., 90, Windsor Locks, M. B., 35, 1,753 59

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friends, 140; Ansonia, German Ch., Aux., 13; Barkhamstead, Aux., 14; Bethel, Aux., 35; Branford, C. E. Soc., 10; Bridgeport, Park St. Ch., Girls' Endeavor Cir., 10, Sarah Hubbard Cir., 40, United Ch., Y. W. Guild, 75, West End Ch., Aux., 60; Brookfield, Aux., 25, Girls' Club, 6, S. S., 4, Centerbrook, C. E. Soc., 15, Cheshire, Aux., 40.59, C. E. Soc., 10; Chester, Aux., 71, Girls' Friendly Club, 10, Lend-a-Hand M. C., 7; Clinton, Aux., 50.71; Cornwall, First Ch., Aux., 10; Derby, First Ch., Aux., 82; East Hampton, Aux., 28.75; Easton, Aux., 14; Ellsworth, Aux., 21.50; Essex, Aux., 65, Beacon Lights, 12; Higganum, Aux., 22.45; Ivoryton, Aux. (25 of wh. to const. L. M. Mrs. Warren Leonard), 120; Litchfield, C. E. Soc., 5; Marlboro, C. E. Soc., 5; Middlebury, Aux., 25; Middle Haddam, Aux., 5; Middletown, First Ch., Aux., 62.90, Phila-thea Ch., 50; Mount Carmel, Aux., 41, O. J. S., 4.60; Naugatuck, Little Helpers, 6; New Canaan, Aux., 300; New Haven, Miss Mabel H. Whittlesey, 10, Ch. of the Redeemer, Lookouts, 21, Sunbeams, 21, Howard Ave. Ch., Aux., 63; Humphrey St. Ch., Miss. Cir., 52; United Ch., Aux., 580, Laoni Cir., 50; Welcome Hall, Lend-a-Hand Aux., 10, Girls' League, 10, Light Bearers, 6; New Hart-

ford, Aux., 56; New Milford, Golden Links, 20; Newtown, Aux., 36; North Greenwich, Aux., 10; Oakville, Aux., 46; Orange, Aux., 89; Redding, Aux. (25. of wh. to const. L.M. Mrs. Charles Ives), 65, Dau. of Cov., 15, C. R., 1; Ridgefield, Aux., 4.43; Roxbury, Silver Cross Soc., 10; Saybrook, Aux., 16; Seymour, Y. L. Miss. Cir., 32; South Britain, Aux., 32; South Norwalk, Aux., 50; Stamford, Aux., 41.35; Stony Creek, Aux. (25. of wh. to const. L. M. Mrs. Edward Bradley), 41; Thomaston, C. E. Soc., 10; Torrington, Center Ch., C. E. Soc., 40; Wallingford, Aux., 63; Watertown, Aux. (25. of which to const. L. M. Mrs. John Verba), 106; Westchester, Mrs. R. S. Brown's Daughters (to const. L. M. Mrs. Brown), 25, Aux. (to const. L. M. Mrs. Mary Haskins Phelps), 25, C. E. Soc., 10; Wilton, Aux., 75, less 700. rec'd Feb., transferred to Cong'l World Movement,

2,558 28

Total, \$6,179 22

NEW YORK

Brooklyn.—Nat'l Armenia and India Relief Assoc., 15 00

New York State Branch.—Mrs. Charles E. Graff, Treas., 46 South Oxford St., Brooklyn, Int. Wood Mem. Fund, 50; Int. Maria E. Davis Fund, 250; Bedford Park, C. R., 5; Blooming Grove, W.M.S., 47; Brooklyn, Tompkins Ave. Ch., Woman's Union, 25; Fairport, First Ch., S. S., 25; Flushing, First Ch., Pilgrim Daughters, 2.50; Lisle, Ladies' Miss., Soc., 10; Rochester, South Ch., S. S., 30, Class 38, 10, Ma Dwe Cir., 10; Spring Valley, Aux., 5; Walton, Mrs. George F. Johnston, 10, Mrs. C. S. Wyckoff, 5, Woman's Miss. Union, 34.75; White Plains, Miss Louisa W. Wood, 5,

524 25

Total, \$539 25

NEW JERSEY BRANCH

New Jersey Branch.—Miss Martha N. Hooper, Treas., 1475 Columbia Road, Washington, D. C. D. C., Washington, First Ch., Aux., 175, Miss. Club, 100, Cleveland Park Ch., Aux., 31; N. J., Chatham, Girls' M. B., 11.77; Closter, Aux., 25; East Orange, First Ch., S. S., 10, Trinity Ch., Aux., 109; Jersey City, First Ch., M. B., 15; Montclair, Watchung Ave. Ch., Y. P. Soc., 3.75; Newark, First Ch., Aux., 30, S. S., 11.90, Susan Hayes Ward Aux., 12; Nutley, Aux., 42.90; Upper Montclair, Aux., 215, S. S., 25; Jersey City, First Ch., Aux., 100,

917 32

PENNSYLVANIA

Pennsylvania Branch.—Mrs. David Howells, Treas., Kane, Scranton, Dr. Margaret Evans, 10 00

CALIFORNIA

Long Beach.—Friend, 1 00

CANADA

Canada.—Cong'l W. B. M., Miss Laura M. Miatt, Treas., Toronto, 3,898 03

Prescott.—Miss Catharine Denison, 5 00

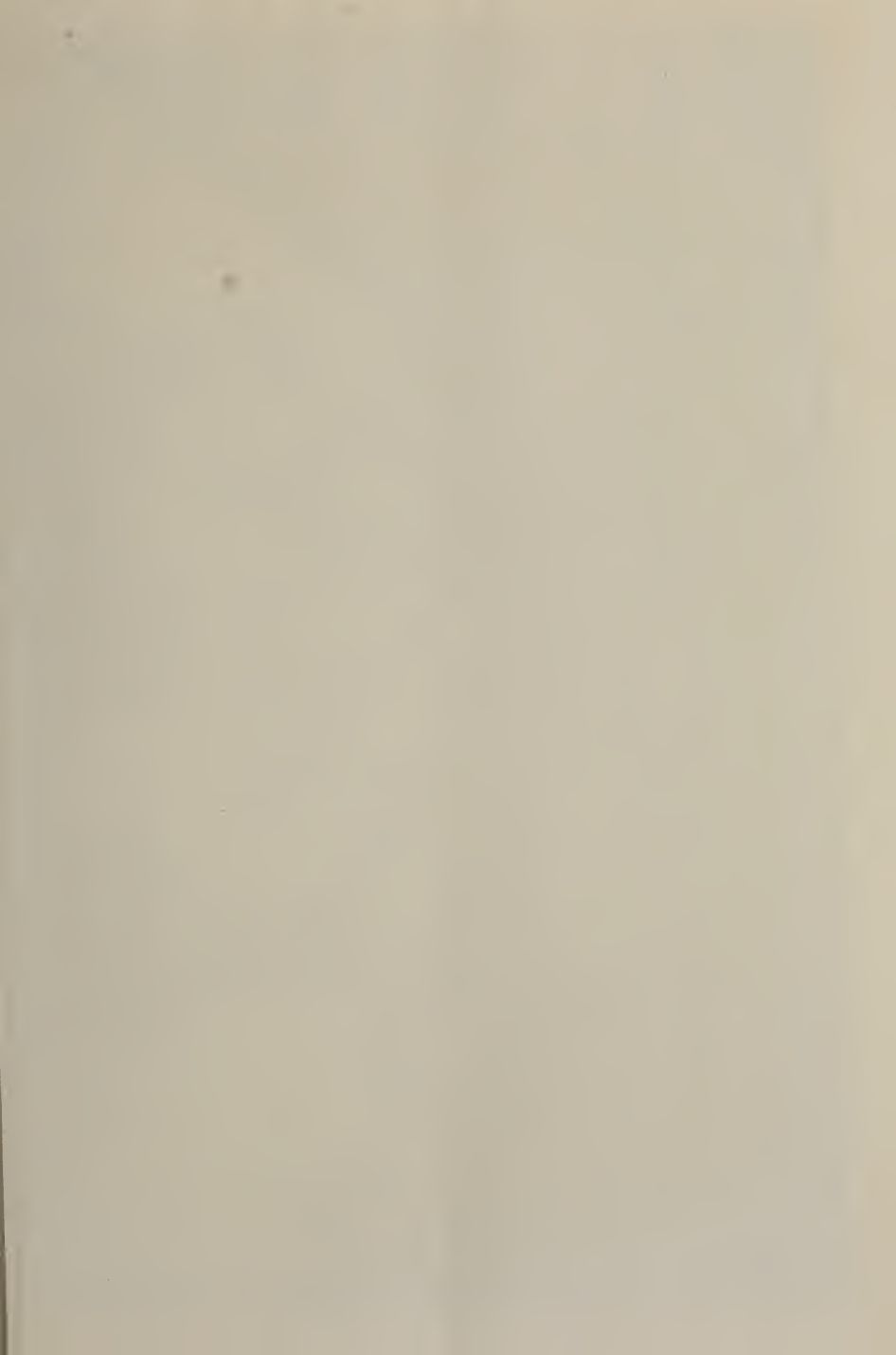
Total, \$3,903 03

TOTAL FOR MAY

Donations,	\$21,537 44
Buildings,	36 25
Specials,	1,397 70
Legacies,	1,348 33
Total,	\$24,319 72

TOTAL FROM OCTOBER 18, 1919, TO MAY 31, 1920

Donations,	\$123,629 59
Buildings,	16,591 53
Extra Gifts for 1920,	2,358 00
Specials,	4,671 32
Legacies,	19,210 29
Total,	\$166,460 73



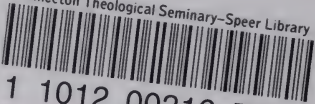
For use in Library only

72624

For use in Library only

I-7 v.50
Life and Light for Woman

Princeton Theological Seminary-Speer Library



1 1012 00316 7550